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REFUGE OF OPPRESSION.

[From the N. Y. Courier & Enquirer.]
SHALL THE GOVERNMENT BE PRESER-
VED, OR THE ABOLITIONISTS
HAVE THEIR WILL?

It is time now for this subject to be taken
in hand seriously. The movements of the
abolitionists involve not merely the
welfare of our country, but the very exis-
tence of the Union; and every citizen, from
Maine to Mississippi, who has not al-
ready made up his mind to a willingness to
lose our country, should be prepared to
confront the question of our preservation
or our dissolution. The whole
of our Government broken up, and an ex-
periment made to better it, amidst the
confusion, misery and bloodshed of a revolution,
is a prospect which no man of sense
would wish to see. It has become the
duty of all classes, and all parties—of
the press, and of every good citizen within
the sphere of influence, to assist
in putting down the TREASON that is
seeking through our borders. It will not
do to wait the momentousness of this mat-
ter, under the impression, unfortunately but
too prevalent in the United States, that
the powers in the mischief are too obscure in
character, and too feeble in point of numbers
to effect any reasonable ground of uncer-
tainty. We know ourselves the worthles-
ness of some two or three of the most promi-
nent leaders in the cause, and we are aware
of the very insignificant number of those
who give countenance to the phren-
sy of fanaticism in some cases, and the hypo-
crite in others, of the men now
leading the nation to ruin; but it must not
be concluded that the CONSPIRATORS
are seized upon a theme, the very nature
of which is calculated to excite the sym-
pathies of the public. Acting upon an abstraction, the force
of which is almost universally admitted, they
manage with great art to keep out of view
the enormous consequences that must in-
evitably result to the country from the adop-
tion of their mad measures, and urge with
passionate eloquence what can only be reached
by the most plausible and ad captum
features of their project. Nor is it overlooked, or forgotten, that
they have enlisted in the nefarious scheme,
besides the exertions of some of the
most prominent individuals in the country—men
of high position and high talents—who
are for the furtherance of the fatal purposes they
are pursuing.

These dangerous men must be met. They
must be met on a question that must not be
overlooked. They are plotting the
destruction of our Government, and they
are not to be allowed to succeed themselves
in the enormousness of the guilt, under
the pretences, or even under the delu-
sions, in many instances, perhaps, of their
own consciences. The integrity of the
Government, and the general happiness
of the people, are of too much worth
to be sacrificed to the cupidity of a mad
fanatic; whether urged into career by
ambition or by folly. We do not stop to
consider whether the incendiary is about to
set on fire from motives of ill-
will, or under the impulses of a disordered
mind. We snatch the brand from him,
whether it be the impulse which is driving
him to the deed. The freedom of which we
are so much—justly so much, is
too precious to be lost to protect TREASON.
The duty is not exactly the liberty of pub-
licly denouncing the traitor, and it is a
duty that would cherish the TRAITOR
as much as the act—no matter under what
name, and no matter of what delusion he
may possibly be the victim himself.
The Constitution of the United States is
clear and so conclusive in its guarantee
to the slaveholding states, of the undisturbed
integrity of their rights, that to argue
that a point would be a folly almost as
great as the impudence of the agitators. It
is a matter about which no two men in the
country can differ; and it may as well be un-
derstood once for all, that those states are
bound, and have been prepared ever
since the abolitionists have shown them-
selves, to resist to the death the very first in-
dication of an organized movement to interfere
with the most remote degree with their slaves.
The abolitionists could to-morrow make
the non-slaveholding states mad enough to
break the Constitution on that point, (and
every one knows that not a step can be
taken but by an alteration of the Constitu-
tion) and the sun would rise the next morning
upon a dismembered Republic! Not a mo-
ment's hesitation would occur. Not a mo-
ment would be heard—the messenger
should venture to carry over the line
the word of negotiation, would be hanged
on the first tree. No compromise—no
weakness of compromise would be listened
to for one brief moment. We are not
dealing in declamation, but truth—and
truth will be realized, whenever South-
ern slavery is touched. We know the feel-
ing of the South, and make these remarks
with a full knowledge of the spirit which
prevails in that region. There is no
diversity of sentiment on this subject, how-
ever the Southerners may differ on it.
There are thousands in the South
who deplore the system as deeply as the
most ardent philanthropist in New-Eng-
land; but there are not in the whole popu-
lation, individuals that would not lay down
their lives in resisting the very first approach
to interference with the blacks. The Unionist
and the Nullifier—the rich man and the
poor—the PRIEST and his parishioner,
would be found side by side in such a
cause. Nay, the very WOMEN would be
seen in the ranks too; cheering husband,
brother and sons to the conflict. And why
should they not be filled with this determi-
nation? It would be battling for life, for
home and family to the whole South. Full
well does every individual know that to lib-
erate the slave, would be to lose the signal of
the white population—that it would
be unfurling the bloody banner of murder,
rape and devastation to his household.
Who would not die with arms in his hands,
rather than subject himself and those who
are dearer to him than life, to such a calam-

THE LIBERATOR.

VOL. V. OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND. [NO. 15.]
BOSTON, MASSACHUSETTS. [SATURDAY, APRIL 11, 1835.]

ity? Such will be the result, if the peo-
ple of these Northern States should ever be
insane enough to meddle with this fearful
subject.
And now, we ask the citizens of the United
States, if they are prepared to bring
such a catastrophe upon the country to gratify
the visionary projects of a band of can-
taining, diabolical fanatics, one half of them
blowing this blast of death and desolation to
the people of a whole section of the Union,
for the sake of notoriety, and the other the
mere victims of a senseless infatuation? Are
they willing by giving countenance and
currency to such men as Tappan and Lloyd
Garrison, to put in jeopardy the fair fabric of
our liberty—the last and the only hope of civil
freedom on earth? Admitting, for the sake of
a fair examination of this most important sub-
ject, that the motives which impel the aboli-
tionists to their efforts, are pure and well in-
tentioned—admit, at all admit, that slavery
is a great evil, a blot upon the fair coun-
tenance of our institutions,—still there is no
shadow of justification for the course of
these men—nor could ought but disaster fol-
low the consummation of their plans.
Would the slaves themselves be better off,
after the slave and non-slaveholding States
were separated? So far from it, their con-
dition would be worse a hundred fold; for
the masters' minds would be soured into an
inventory of bad feeling towards a race that
had brought so much calamity upon them,
that would not be eradicated in the course
of generations. The restraints necessary
to keep such a body of scoundrels in subjection
and subordination must of necessity be in-
creased, and the negro's fate would be in-
state of severe, unmitigated and hopeless
bondage.

Does any citizen doubt the view we take
of the course which the southern States
would pursue? Is he dubious as to the
certainty of their dissolving, instantaneously,
their connection with the Union, if their
slave property be meddled with? Let him
live in any one of the States south of Mary-
land, a year, and then give us his opinion! Let
him watch the ordinary avenues through
which public opinion manifests itself—let
him read the language of the newspapers
of all sects, denominations and parties—let
him witness the southern feeling in the
halls of Congress, or gather it from the
calmest conversation of the mildest southern
man, and tell us then, whether he doubts!
There is no doubt—no room for any, in any
well-informed and well-balanced mind. We
have no expostulation for the abolitionists
themselves. We hold no argument with
these modern babblers of *murderous negro
travels*, for, in the first place, all argument
is lost upon them, they deal altogether in di-
rect revelation, and in the next place their
conduct inspires an indignation that unfits
for communion with them—but to our
fellow-citizens in general, our fellow-citi-
zens in every part of the country where
the great burden of slavery—as burden it
undoubtedly is—does not exist, to them we
appeal. We ask them to look at this great
question with the gravity and the calmness
which its high, its fearful importance de-
mands. We ask them to consider whether
the emancipation of the southern slaves is
of more importance than the preservation of
the republic. They cannot think, no rational
man can think for one moment, that
both objects can be attained. Which do
the people of the United States choose?
Which will bring the greatest aggregate
of happiness to the whole country—the lib-
eration of two millions of blacks, or the
continuance of our government to the eleven
millions of whites?

The sublimated benevolence and abstract
piety of the Emancipators disdain the trame-
sels of the constitution as mere 'human
invention,' not by any means to stand in
the way of their more ethereal workman-
ship of revelation. We must 'do our duty
and leave the consequences to God,' ac-
cording to their view of the subject; but
do you, fellow citizens, feel this disregard
for the constitution of your country? Are
you ready to do an act that from the very
nature of things must plunge this great
nation into confusion and disaster, and then
stand by with impious lips to charge the
calamity upon your God! We trust not—
we will not suffer ourselves to entertain so
foul a suspicion of our countrymen.

A BASE FORGERY OF THE ABOLITIONISTS.

If some of the abolition magnates do not
get themselves hanged before long, for
some of their labors of love, it will not be
because they are too good for the gallows,
nor from present appearances, because they
will hesitate much longer in earning its pen-
alty. If they can commit forgery for the
purpose of furthering the emancipation
of the blacks, they may as well commence
murder at once—*as indeed they have al-
ready attempted to do by procurement*; for
the direct tendency of their acts is to that
crime in its most horrid forms. Every bloody
tract they send south, incites to murder,
and they have been successful in more instan-
ces than one.

But, let us to the subject of this article.
We learn from the Commercial Advertiser,
that the abolitionists have lately put forth
a forgery that ought to subject them to the
damning execration of every honest mind in
the Union.

The Rev. Wilbur Fisk, the amiable and
accomplished President of the Methodist
College, at Middletown, Conn., some time
since delivered an eloquent address on the
subject of temperance. This address was
published, and the abolitionists took a copy,
altered the word of temperance wherever it
occurred, to that of 'Anti-slavery,' and other-
wise changed and garbled its phraseology
so as to make the author speak on a subject

totally different from the real one, and ex-
press sentiments directly opposite to those he
entertains. This forged production was
immediately published, and is now circulat-
ing by these zealots with their usual indus-
try, in order to impress the Methodists in
favor of immediate emancipation, under the
notion that the distinguished President of their
University is an advocate of the nefarious
projects of Tappan and Garrison; and
what shows most palpably the pious knavery
of the abolition incendiaries, is the fact that
they still persist in circulating this forged
document as a genuine production of Pres.
Fisk, notwithstanding the circumstance that
the reverend gentleman has expressly dis-
claimed its authorship in a letter formally
written for the Zion's Herald—a letter, by
the way, which does the President great
honor; for it contains sentiments directly
at variance with the wretched fanaticism of
the abolitionists.

We question whether a grosser imposition
than this was ever exercised in a civilized
community; and if the honest abolitionists,
(upon the dubious hypothesis that there are
such) do not see in this circumstance, enough
to make them execrate the miscreants who
are leading them into mischief—why, then
they are incorrigible; that is all we can
say. They will deserve all the consequen-
ces that encouragements to such persons,
and association in their projects, will be sure,
sooner or later, to bring upon their heads!
It is a fine time of day, truly, if these wretched
fanatics are not only to be allowed in the
utterance of all sorts of falsehoods them-
selves, but by base forgery to make others
speak lies they never dreamed of. That the
abolitionists deal largely in original false-
hoods of the most palpable and abandoned
profruity we know, for we have caught them
at it times without number, and falsehoods
too, that they perfectly well knew to be
such; but this is the first time, we believe,
that they have ventured to forge a clergy-
man's name to a paper he never wrote—or
what is the same thing, to publish in his
name, a speech he never made.—*New-York
Courier & Enquirer.*

WHOLESALE FORGERY.

We have recently seen a long letter in
the Zion's Herald, from President Fisk, of
the Wesleyan University, Middletown,
Conn., complaining of an outrage committed
upon his literary property, by the immediate
abolitionists, of a startling character. It
appears that President Fisk—a very able
and eloquent man—some time since deliv-
ered an Address upon the Temperance
cause, which was published. This address,
the immediate abolitionists have taken in
hand, and by striking out the words 'Tem-
perance,' and inserting the words 'Anti-
Slavery,' and otherwise garbling and alter-
ing it, have made the President speak upon
a subject upon which he did not speak, and
to propagate sentiments which he does not
entertain. And by this nefarious transac-
tion the abolitionists are now endeavoring
to make an impression upon the Methodist
Episcopal Church, by representing the dis-
tinguished President of their University to
hold the language of modern abolitionism—
a use of his discourse which was never
contemplated, and which is wholly unau-
thorized.—*N. Y. Commercial Advertiser.*

SLAVERY.

[From the Concord Herald of Freedom.]
'UNAUTHORIZED TRANSFORMATION.'

Under the above imposing head, Presi-
dent Fisk of the Wesleyan University came
out in Zion's Herald of March 11, with a
flaming article against abolitionists and
abolitionism. The ostensible purpose for
which he appeared was to correct what he
surmised might be an erroneous impression
concerning his views of anti-slavery, and
the real one, as a mass of three columns
bears witness, was to pour out his re-
pentant heads of a few 'reckless agitators' of
the North. The subject which called forth his
animadversions, was the liberty taken with
an address of his on Temperance, by Rev.
Mr. Storrs of this town. Mr. Storrs, by a
few verbal alterations, made it bear upon
slavery, and giving due credit for the main
part of the article, and enclosing the emen-
dations in brackets, gave it forth to the pub-
lic in an Extra of the Abolitionist. To this
procedure, in our opinion perfectly justifi-
able, the Rev. Dr. put in his disclaimer.
Now what grounds has he for complaint we
cannot perceive. When he gave his address
to the world, it became public property.
Henceforth every man had a right to em-
ploy it as he saw fit, to use his thoughts and
language, to any extent, provided he gave
him credit and did not pervert his meaning.
Any one had a right to parody it, even
though 'unauthorized' by the express per-
mission of its author. We know of no 'jus
literature' that prohibits it. Perhaps, how-
ever, a new code has been promulgated in
Connecticut, in accordance with the notable
principles of the law school at Canterbury.
Had Mr. Storrs made the alterations that
he did, and published the address as the
production, and under the name of Dr. Fisk;
had he not only adopted his language but
also palmed the obnoxious sentiments upon
him, then there would have been good rea-
son to complain. But he has done no such
thing. He has given Dr. Fisk credit for a
greater part of the language, but claimed
the sentiments as his own. No one, we
think, who read the address as published and
the remarks prefixed, would deem the origi-
nal author at all implicated in the views and
opinions there expressed.

For our own part, we consider Pres. Fisk
as entirely too sensitive in this matter. He
is too tender towards the bannings of his
brain, and of his own honor, as connected

with their fate, he is jealous to a fault. In
this vicinity, no one—and there are many
who have read the address both with pleas-
ure and profit,—has ever imagined him to be
an abolitionist; nor would they, probably,
should they read fifty more of the same
character. On the whole it appears to us,
that he was not so much vexed after all, but
merely seized upon the occasion as a very
convenient one to express his views and feel-
ings in full. It was an avenue to the field
of contest through which he might enter
with a good degree of pomp and edal, and
he, as might be expected, made the most
of it.

We should not have noticed this trans-
formation at all, had we not observed its in-
sertion in the Advocate; nor even then, had
not the prefatory remarks been very erro-
neous and calculated to do Mr. Storrs great
injustice. It speaks of the abolitionists hav-
ing 'enlisted Dr. Fisk against his will.' This
is not a fact, as every one who read the
address must perceive.—We repeat, Mr.
Storrs gives credit for much of the language,
but claims the sentiments as his own. We
refer the candid reader to the remarks pre-
fixed by him, and if they are not a sufficient
explanation, words are void of meaning.
Dr. Fisk's disclaimer is entirely gratuitous,
and we beg leave to assure him, the aboli-
tionists will never claim him as a conjuror,
till he totally changes his course, nor till he
manifests a perfect willingness to 'have
their claims allowed.'

We hope the Advocate will notice this,
and do justice to all concerned. If it has
not received the 'Extra' alluded to, we will
forward one.

[From the Salem Landmark.]
AMERICAN SLAVERY.
Prov. 24: 11, 12.

If thou forbear to deliver them that are drawn
unto death, and these that are ready to be slain;
if thou sayest, behold we knew it not: dost not
thou that ponderest the heart consider it? and he that
keepeth his soul, doth not he know it? and shall not
he render to every man according to his works?

As prejudice is so much the order of the
day, either in favor of or against abolition,
should we read present accounts from the
south and west, of the state of Slavery in
those regions, we could not depend upon
their being perfectly unbiased statements.
The oppressor of abolition would be very apt
to pencil the situation of the blacks in too
soft coloring; and again, the zealous aboli-
tionist would, in his anxiety to portray the
real and extensive misery of the captive,
overlook the few bright spots in the land-
scape. In order to avoid 'prejudiced' writ-
ers, let us consult those who wrote before
anti-slavery societies were formed.

The following extracts are from a private
correspondence. The writers were profes-
sional men, northerners, and residents for a
time at the south and west. I shall copy
only such parts of these letters as bear di-
rectly upon slaves and slavery, however
disconnected the whole may appear.

A. B. writes from Charleston in 1820—
'The blacks, you can have little idea of; suf-
fice it to say, they are not worth having. The
good people here have the same idea of sla-
very that we have at the north; and the
slaves are, at Charleston, privileged as much
as the nature of circumstances will per-
mit.'
'Since I left New England, I have in
many respects, undergone a considerable
change, and should I return, perhaps you
might think me somewhat southernized. I
can adopt the language of command, in some
degree, and call a man three times older
than myself a boy, and tell him to do this
or that, not ask him as in New England. With
most, authority is the only moving principle;
if they must not, they will not go. But after
all, dear friend, I dislike this manner, and as
much as I love superiority, this is painful.
There is pomp and equipage here as well as
in New England; and negroes stilled up on
every part of their carriages behind and be-
fore. In every family, they are so thick, that
you must be careful or you will tumble over
them, in getting out of a lady's parlor. The
attendant evils of all this you must 'guess.'
And yet, I often fear this is to be my
place of abode. "Oh wretched man that I
am!"

'Slavery carries with it much of its punish-
ment. Why, my dear —, I would not
have a slave for all that he would earn me;
they are literally next to nothing. A fami-
ly of seven or eight must have from ten to
fifteen slaves. One must drive the coach,
another ride behind to open the door, one
must wash, one be nurse, another cook, &c.
&c., till you have in small families as many
slaves as a poor man has cats, and they are
as useless. Every child must have his slave
to dress him; the consequence is, that they
become lazy and lordly. The truth is, you
must not let your slaves know that you have
feet or hands. I value my lungs too highly
to enter into this system of calling for help,
and often pick up my handkerchief as it falls
down. This seems to me, to be one of the
greatest evils resulting from slavery, that it
makes men effeminate, voluptuous, idle and
proud. The spiritual condition of the blacks
is much better than you would imagine.
They are allowed to attend church, and by
good people, are taught to read, and are
brought in at family prayers. Besides the
meetings upon the Sabbath, the pious slaves
often meet among themselves for prayer.
'These meetings are known only to the good
people, who dare not tell the world of it.
So many are the evils resulting from slavery
that you can have no conception of them
except by living among them. The worst
evil arising from such a state of things,
should not be so much as named.'

A. B. was not so extensively acquainted
with the situation and feelings of the slaves,
as if he had associated with others than those

he styles 'the good people.' The writers
of these letters probably saw the best side
of slavery, and little dreamed of the secret
wickedness which fifteen years have devel-
oped. C. D. was itinerant, and not always
recognized as a northerner. He writes from
Kentucky—

'We see considerable elegance in the
houses and villages, but it gives us little
pleasure, because it is associated with the
idea of slavery. Wealth here is the fruit of
oppression; it costs the liberty, the peace,
the life-blood of human beings. I have
sometimes been ready to exclaim in the lan-
guage of the 'bard of feeling,'
'I had much rather be myself the slave,
And wear the chains, than fasten them on him.'

But I should insist on one provision; I
think, before making the choice, that I might
select my master. I should want one who
had sufficient regard to my feelings and to
his own interest, and his own happiness too,
as not to give all his directions in the tone
and with the frown of authority. I have
seen no one chained or whipped, but I have
seen more than one with a sad and abject
look, that told too plainly that his master
was a tyrant. The effects of slavery on the
manners and morals of a people are tremen-
dous. They are well described by Mr. Jef-
ferson in his 'Notes on Virginia.' A dispo-
sition to tyrannize is one very obvious effect.
You can see it in a young Kentuckian before
he is two years old.

'Are you a politician? I do not concern
myself much with political affairs; but as I
have been passing through a slaveholding
state, and at the time when the Missouri
question is coming up, I have heard and said
some things on the subject. Some lament
that the subject must be again agitated; some
hope that the northern people will have so
much of the spirit of conciliation, as to with-
draw their opposition to the admission of
Missouri, and some confidently predict a civil
war. My apprehension is, that there will
be nothing worse than a war of words, though
I do not attempt to prophecy. But this I
will not hesitate to say, slavery is a tremen-
dous evil, and every friend of man ought to
use all proper means to prevent its exten-
sion. My convictions of the evils of slavery
have not been erased by being in a land of
slavery.'

Our correspondent writes from Missouri—
'Slavery exists here as you know. I copy
from a newspaper lying before me an adver-
tisement which to me speaks volumes. "For
sale, cheap for cash, a black woman, who is
an excellent servant, being a good cook, to-
gether with two children, one a girl between
eight and nine years old, and the other, a boy
between two and three." "Has HE bid you
buy and sell us?"

Reader! what think you? Had this wom-
an a husband? Had these children pa-
rents? Were they attached to their kindred
or beloved by them? Were there no bleeding
hearts or streaming eyes when these human
beings were sold, 'cheap for cash?' Ask
your knowledge of human nature, and listen
to my voice, listen to the answer.
I believe that the black man is a man. I
believe that his intellect originally is equal
to that of the whites, and if, in after years
of his life, it declines, that declension is ow-
ing entirely to oppression and discouragement.
I believe that the negro, being a man
and equal in intellect to the white man, is
entitled as much as the white man to his
sympathy, instruction, and friendship. I be-
lieve, that if this passage of holy writ is true,
'As in Adam all died, so in Christ shall all
be made alive'; that the negro, as well as the
white man, if redeemed, will inherit 'the
house not made with hands' with the white
man; and that in heaven there will be no
distinction other than that which superior
intellect and holiness confer; and is earth-
purer than heaven?

I do not believe that it is right for man to
hold property in man, unless commanded so
to do, in a direct revelation from heaven,
on account of the peculiar sins of an idola-
trous race of men, giving them their choice
of death or slavery. Whether such a case
at present exists, judge ye! I do not believe
that American slavery and the traffic in
slaves is necessary or right. I do not believe
that emancipation would be followed by
such tragical scenes as some anticipate. If
slaves are men, are they therefore *ex vivo* who
would 'turn again and rend us?' Kindness
will soften man, therefore it will soften the
negro.

I do believe that no more delicate or im-
portant subject has ever agitated our coun-
try than the 'irritating' subject of American
slavery. Therefore I do earnestly intreat all
Christians to pray more over this subject, at
present, than any other. 'If the Lord build
not the house, they labor in vain that build
it; except the Lord keep the city, the watch-
man waketh but in vain.' Those only, who
willfully close their eyes, and harden their
hearts, that they may not look at this subject,
as illuminated by the blazing principle of
duty, those only, I address not. Go on, un-
fortunate friends, in your own blind cowar-
dice, and reap the reward, ay, the reward
of an unsatisfied conscience—of an irritated
spirit.'

But I must say a word to those who really
desire to do duty, come what may. If you
are persuaded that God can avert the evil
which is impending over this country, owing
to slavery and to the agitation of the subject
of immediate abolition, pray Him, who is
omnipotent, to take the case into his own
hands. Those who do believe American
slavery to be a sin, should act as if they
thus believed, and pray God to liberate the
captive surely and safely. God can do this,
should half America prophecy to the contra-
ry. He says, 'I will be inquired of by the
house of Israel to do it for them.' Will He
not as readily help all who ask Him in a
righteous cause? This 'moral cancer' can

be cured by the Great Physician, therefore
let us pray.
AN OBSERVER.

ELOQUENT EXTRACTS.

From an Oration in honor of Universal Emancipation in the British Empire, delivered at South Reading, August 1st, 1834. By DAVID L. CHILDS.

'Next to doing good and great actions
ourselves, the best thing is to appreciate
them duly when done by others. A frank
commendation of goodness affords a strong
presumption of a wish to imitate it. We
participate the glory which we celebrate.
On the other hand, self-praise is real re-
proach, and a man's true worth will com-
monly be found to be inversely as his own
commendations. No merit is so great that vanity
cannot debase it, and none so little that in-
quity may not exalt it. Our assembling to-
gether at this time, if we are actuated by
the spirit which the occasion supposes and
demands, cannot fail to be profitable in every
view. It is an occasion of self-examination,
not of self-applause; of commemorating a
great civil achievement of another nation,
not the military or political glory of our own;
of serious and humble preparation for fol-
lowing, not of self-complacent pride for set-
ting, a noble example.'

'The act of the British Parliament, and
we may add in this case with peculiar em-
phasis, of the British nation, passed on the
28th day of August, 1833, to take effect on
this first day of August, 1834, enfran-
chises 800,000 West India slaves, and con-
fers for the first time the full fruition of civil
rights upon 100,000 West India freemen.
It is an event sublime in its nature, com-
prehensive and mighty in its immediate in-
fluence and remote consequences, precious
beyond expression to the cause of freedom,
and encouraging beyond any measure of any
government on earth to the hearts of all en-
lightened and just men. Angels have more
joy for this than for the lost, found. They
hold celestial jubilee for the stolen restored,
for him who stole, but shall steal no
more, for the sons of God, their brethren,
'which were dead, and are now alive again.'

This act was the consummation of a long
course of beneficent and truly christian leg-
islation. It forms the key-stone of a triumph-
al arch, such as earth-born ambition never
conceived, reaching, like the patriarch's lad-
der, from earth to heaven; patriarchy as the
rainbow, enduring as the firmament, inscribed
in characters of effulgence, 'Glory to God in
the highest, on earth peace, good will to-
wards men.'

'On all occasions when other pretences
for opposition to the measure failed, the
slaves rushed into the mists of declamation,
and expatiated upon the comprehensive hor-
rors of general throat-cutting. It is a fact,
that the same alarm for the safety of plant-
ers and their families, was raised against
the abolition of the slave-trade, as is now
raised against the abolition of slavery itself.
The reason of this is, that the most intelli-
gent slave-trading, slaveholding and slave-
breeding gentlemen plainly perceive, that if
the rational faculties and better feelings of
the community be once called into exercise
upon this subject, it will be all over with
slavery. Hence their uniform policy of for-
bidding and putting down discussion in Con-
gress, by a slap on the mouth as soon as it
begins to open, or by drowning the voice of
justice and mercy with clamor and menace,
like Richard, lest 'the heavens should hear
these tell-tale women.'

For the sake of the selfish pleasure, baseful indulgences and
petty tyranny of the plantation, and for the
more manly and respectable tyranny, which
slavery enables them to exert over the af-
fairs of the whole Union, prejudices, origina-
ting in times of ignorance and lawlessness,
must not be stirred, but remain stagnating,
tainting the air, and destroying health, hap-
piness, and the life of the soul.'

'The conduct of the Antigua planters,
while the bill was pending, will serve as a
fair specimen of the sincerity of those aw-
ful forebodings and terrible alarms for the
safety of the whites, which are regularly got
up when any measure of justice is proposed
in behalf of the colored race. Those plan-
ters performed their part in this old force to
admiration. They adjured parliament by
the love of God, and the love of wives, chil-
dren and home, and by the fear of massacre
and universal pollution to stop in their wild
career. Out of tenderness to those distress-
ed persons, the seven years' apprenticeship
was proposed with compensation at the end
of that period. The most accomplished
play-actor could not have changed his
tone and manner more suddenly than the
Antigua men. "Pol," said they, "this
apprenticeship is a silly business—all non-
sense. If you must emancipate, do it to-
morrow, and give us our money." They for-
got their wives, their children, and their own
throats, except to exercise them in calling
scoutly for the assassins to be let loose. It
cannot be said they forgot their God, for
their god was gold, and their religion theft.'

Since the passage of the bill, the legisla-
ture of Antigua have capped their consisten-
cy by passing an act to liberate their slaves
without apprenticeship on this auspicious day.'

And shall we not join in devout thanks-
giving to God, and in gratulation to that
noble people, which was found worthy to be
the dispenser of so much justice and mercy?
Be honor and gratitude given to the thou-
sands of British Anti-Slavery Societies, their
faithful agents, able writers and eloquent
orators; to the nine hundred thousand good
men and glorious women, who petitioned,
and prayed and wrought, and gave of their
earnings to redress the wrongs, and to pour
consolation into the hearts of the oppres-
sed and despoiled of the earth.

'While Britain has been practising the
'righteousness which exalteth a nation,'
which have we done to put away the 'sin,
which is a reproach to any people?' We
who have superadded to the universal obli-
gations of justice, as public and solemn an
engagement as mortals can contract, that
all men within this republic shall be 'free.'
Monarchists, whom we sometimes indulge
ourselves in denouncing as despots and
slaves, have done for liberty without a
pledge, what we have refused to do with one,
the most binding; or if it be not so, virtue
and honor are names to cheat the unwary,
and our professions false dice. In the face
of Heaven and of men, 'we pledged our
lives, our fortunes, our sacred honor' to sup-
port certain principles upon which alone
we justified resistance and asked the divine
blessing! Those principles were, 'That
all men are born free and equal, that they
are endowed by their Creator with certain
inalienable rights, that among these are life,
liberty, and the pursuit of happiness'; that
'these truths are self-evident'; that is, as
clear to the mental, as the light of heaven
to the natural eye; and that all men, when
the government under which they live fails

to secure to them these, have a right to throw it off. These were no new truths. They existed from the foundation of the world, and they were always known and believed by all men having liberty to learn and believe. Our covenant implies thus much, for it declares that these principles are set forth to show a decent respect for the opinions of mankind. It would seem from our subsequent practice, that they were set forth for no other purpose! Mankind were swindled of their sympathy and assistance.

Our nation erected on these principles, unjustly if they are false, is the most unjust of all nations if they are true. The guilt of doing wrong is always in proportion to the knowledge of what is right. We boast of superior knowledge; are we aware that in the same breath we boast of superior guilt? We have withheld and we continue to withhold from a large portion of the people, those rights which we professed to seek and to receive for the whole. A Russian or oriental despot might have some apology for such conduct. He denies that liberty and a free pursuit of happiness are blessings to the people, because he says that they are incapable of enjoying without abusing them. But for us there is no excuse. We not only acknowledge, but we loudly proclaim to the world, that liberty and education are blessings, to which every man has by the gift of God a right to aspire and attain; and yet we tyrannously combine to forbid these blessings to millions of our innocent countrymen. This is adding hypocrisy to crime. We are obnoxious to the fatal reproach of the apostle to Ananias:—“Why hath Satan put it in thy heart to keep back a part of the price of the land? Thou hast not lied unto men, but unto God!”

There are in the midst of this republic a number of men, larger than was the entire population in 1776, who are doomed by us to chains and slavery,—slavery, compared with which the grievances of which we complained are idle and frivolous.

The proclaimers of American liberty are the lords of millions of slaves! The assertors of the inalienable rights of man respect no right but that of the strongest. The metropolis of freedom is a foul prison-house of innocent men, women and children—a vile shambles for their sale. The small red emsign of the auctioneer of their flesh, floats under the protection of the starry banner. The clank of their chains mingles with congressional harangues in praise of liberty, and of the heaven-born band, who shed the blood of their masters to obtain it.

EMANCIPATION.

Extracts from an Oration which was to have been delivered before the Anti-Slavery Society of New York, July 16, 1834, by David Paul Brown, Esq. of Philadelphia.

How then is this to be accomplished? Not by colonization—the experiment has been made, and has failed—fearfully failed. We need not refer to the wanton expenditure of life—to the souls that shall meet us at account—to the means lavished and wasted—to the hopes ripened and blasted—which all stand imperishably recorded upon this living monument of folly and fanaticism:—the countless tenants of the narrow house proclaim it, and the execrations of suffering thousands point to Liberia as the fruitful source of irreparable woe. Why then will these headlong zealots rush onward to the fall? Why will they assail those who resist their destructive career? That colonization might prove a valuable auxiliary to liberty, we are not prepared to deny; but that such colonization, thus advocated, thus conducted, thus condemned, can ever be productive of beneficial results, it is madness to assert. Nor is it merely on the score of its doing no good that it is objectionable, but that it actually does harm. Harm, not simply in antedating the doom of thousands who have confided in it, but in withdrawing attention for a time from other and infinitely more rational plans of freedom. Half of the victory might have been achieved during the fifteen years that public interest has been employed and public means squandered in cherishing and bedazzling this sickly and misbegotten offspring of an illicit alliance between the North and South—this child of forty fathers, that has been christened *Colonization*—which, practically rendered, signifies *DEATH*. Among its friends, however, there are many valuable, though misguided men; we are bound to believe that their purposes are honest; their private and their public characters are ample vouchers for their sincerity. But holy zeal, when manifested in an *unholy* cause, is more pernicious than the most insidious, crafty, and destructive vice; as it entails all the might and majesty of virtue beneath the lurid banner of sacrifice and crime. There are others, no doubt also honest, that are too wild and visionary for reasonable reliance. They start their game, and they hunt it to death like true sportsmen, reckless of the pangs they inflict; not for the value of the prey, but for the pleasures of the chase. There is no limit to their delusion, and when you speak to them of discretion, of moderation—they talk to you of *Columbus*,—of *Saul of Tarsus*,—of *Moses* and the pilgrim Israelites,—and recklessly rush forward in the wild determination of founding a republic, on the basis of a yawning and devouring sepulchre.

They say to us—you can never overcome slavery by the means you have adopted. Why, this is as good as an argument in favor of slavery, as in behalf of the colonizationists, unless their superior merits be established. We may not, it is true, succeed against the joint efforts of the South and the colonizationists, but we can try—we may at least deserve success, though we cannot command it; and we shall at all events bear with us in defeat, should defeat ensue, the soothing consolation, that as men we ventured to maintain the sacred rights of man—the rights for which our fathers bled; those rights which, however long and zealously disputed, must finally prevail:

“For freedom's battle once begun,
Requished from bleeding sire to son,
Though baffled oft, is ever won.”

They tell us Liberia is the Land of Promise. This is most true. But it is not the Land of *Performance*; and that, in short, is our very objection. “It keeps the word of promise to the ear, and breaks it to the hope.” The mind of man is ever studious of change and pleased with novelty; if, therefore, Liberia presented any of those advantages which are professed, there would be abundant testimonials in its favor—not from its agents, not from those who are pensioned out of it, not from those who have embarked their means in it, but never say it—*but* from those for whom it was ostensibly designed, and who, so far from its commendation, seem to consider it at best but a poor exchange for the slavery from which they were relieved. It is said, however, that its want of success is imputable to the opposi-

tion of this society. That, indeed, is also partly true; but that opposition would not have prevailed, and might never have commenced, if it had not been for the remarkable vulnerability of its adversary, and the strong appeals of humanity in behalf of those whose credulity was abused, and whose rights were despised. Had it succeeded, its success could never have been a national blessing, but might have conducted to full us into a laudable security, a fatal slumber, in the very arms of an earthquake, from which we only could have been aroused by the sound of the last trumpet.

They further say, that the South unites with them,—and it might seem so,—but, in truth, they rather unite with the South; and we duly any man carefully to examine their doctrines—their constitution—and the speeches of their respective supporters, without arriving at the conclusion, that they are entirely dependent, for their existence as a Society, upon the South. “A breath un-makes them, as a breath has made.” Bound by this tenure, what free will or agency can they have—upon what security can they build their prospects of success?—upon empty and indefinite pledges—upon futile and illusory hopes—upon visionary gratuities and concessions, made to-day and forfeited to-morrow,—or if not actually forfeited, liable to such modifications and restraints as shall tend to relieve the slaveholder, without relieving the slave!

DEFILEMENT OF THE CHURCHES.

Extracts from a pamphlet, entitled ‘The Gospel of the Typical Servitude—the substance of a sermon preached in Greenfield, Ohio, Jan. 1, 1834.’—By Rev. Samuel Crothers.

There are three inquiries which force themselves on the mind of every thinking man. Do our churches need cleansing from the defilement of the sin of slaveholding? By what means are they to be cleansed? And by whom are these means to be used?

Let us decide these matters in the light of the law of Moses. All such inquiries are answered plainly and unequivocally by the law respecting dead bodies, which were the types of dead works. Numb. 19. A dead body in a tent defiled every person, and every uncovered vessel in that tent; a cleansing could be effected only by the water of separation, sprinkled with cedar wood, and scarlet, and hyssop; and this sprinkling could be done only by a clean person.

1. Our churches are defiled by this sin, and they must be cleansed.—That loathsome carcass, slaveholding, has been lying in the church for more than three hundred years. In the eyes of many, it is a pest to the church's sacred furniture. There are hundreds and thousands of professed Christians who will not permit it to be removed or disturbed. An attempt to sell the ark of the covenant would not have produced greater convulsions in Israel, than an attempt to remove slavery from some of our churches. Every person and every vessel is polluted.—Many of our members and ministers have grown grey in this sin.—Some of them have acquired splendid fortunes by buying and selling the members of the Saviour's mystical body. If our children in Sabbath schools and theological seminaries use some of the popular helps for understanding the word of God, they must believe that Abraham was a thief; that the Old Testament church was a den of licensed man-stealers; that many of the statutes given at Mount Sinai, instead of being the shadows of good things to come, were intended merely to encourage and regulate the slave trade; and that the traffic in bodies and souls, which the best and the worst men on earth exulted as sinful in principle and ruinous in its results, is a divine institution. Let no one say, the churches in our free states are clean. They are parts of a defiled house. And it is a fact, that the most corrupt and corrupting sentiments in relation to this subject are just as ripe in our free states as in any part of the Union. It indicates an unthinking mind to say we have nothing to do with slavery. Admit that it is a Christian duty to abandon two millions of Africans, and their descendants, to interminable oppression; admit that the religion of Jesus requires us to bid God speed to those who are forbidding them to read and hear the word of life, and are thus killing their souls to facilitate the work of enslaving their bodies; still we ourselves have souls, and our children and neighbors have souls, and the soul-destroying leprosy is in our churches; and the question whether they shall be cleansed or not is a question of life and death.

2. The word of God is the great means to be used in cleansing our churches.—It is in vain to think of persuading a slaveholder to abandon his iniquity, by talking to him of its cruelties, so long as you admit that it is authorized by the Bible. A sheriff may be as merciful and devout while hanging the murderer by the neck till he is dead, as the man who is weeping at a distance through the whole scene. He will consider all that you can say about the cruelty of taking away life as out of place, so long as he believes that it is the law of God and his country: “He that sheddeth man's blood, by man shall his blood be shed.” The world would have abandoned the sin of slaveholding long ago, had not the churches stepped forward, and with the Bible in their hands, clamorously asserted that it is a divine institution. The man who, by a noise about cruelty, endeavors to exist public feeling against any thing which God has clearly instituted or commanded, is beating up rebellion against his Maker. If any part of the word authorizes involuntary, hereditary and perpetual servitude, slaveholders are doing their duty, and emancipators ought to be suspended from the communion of the church. It is lawful to employ every good argument on this subject; but the word of God must be brought to bear on men's consciences. His own word is the sceptre which the Almighty sways over our fallen world, and the great means by which he keeps it in order; and those who fancy themselves infidels are more under its controlling influence than they are aware, or willing to admit.

As Christians, it is unbecomingly ever to think of cleansing our churches without the word of God. By cleansing a church polluted with slavery, we do not mean driving away the hated Africans, or persuading men to abandon an unprofitable sin. By cleansing our churches we mean putting away the sin of oppression, and obtaining forgiveness from God through the application of the blood of Jesus, and cleansing from defilement by the sanctifying influence of the Holy Ghost. Any thing short of this will leave our church an unclean house. And yet there are men, and even Christian ministers, who denounce, as fanatics and incendiaries, all who insist on any thing more than the removal of the Africans. Slaveholders and their apologists are the only professors of the Christian religion on earth who openly avow the damnable heresy, that it is enough to cease from

the practice of sin, and, in any case, imprudent to urge sinners to flee to the high priest for cleansing. According to their maxim, when a horse thief draws back from stealing because he sees the eye of a witness upon him, he is converted, and needs neither pardon nor sanctification to fit him for heaven. That minister of the gospel who intentionally and deliberately shuns to declare to his people that every known sin must be abandoned, and that for every transgression, they must seek pardon through the blood of atonement, and sanctification by the Spirit of God, or lose their souls; that minister, whether he means so or not, is acting the part of a traitor towards God, and a murderer of the souls committed to his care.

3. By whom are the means to be used for cleansing our churches from the guilt and defilement of the sin of slavery? We answer those especially whose hands are clean, or have been cleansed; and we add that in the free states is the place to preach against this sin. We are often told—go to the South and preach against slavery. Sometimes this is malignant banter. “Go to the South, where my brother, the slaveholder, can hear you, and he will take your life.” But if the scenes which lately disgraced some of our Atlantic states, be tests of the spirit of the North, it would be cowardice to flee to the South. It is in the free states that a minister of the gospel must put his life in his hands if he dares to save his soul by telling his hearers that *man-stealing* is a sin against God. Preaching to slaveholders is nearly a hopeless business. Our grandfathers preached to drunkards all their lives, and many of them on their death beds had not the satisfaction of knowing that they had ever been instrumental in the reformation of a single drunkard. At length their children thought of preaching to the temperate, and of persuading them to combine their testimony against the common use of ardent spirits. The result! Christendom knows.—If slaveholders are ever brought to blush for the sin of oppression, it will be by the united remonstrance of those who can lift up clean hands.

None but a clean person could use the water and hyssop so as to cleanse a defiled person or house. Numb. 19, 18. It is not only the doctrine of the Bible, but a dictate of plain common sense, that no man can impart to his neighbor principles purer than those which he possesses himself. How long would it take grocers and distillers to preach our churches into strict temperance? It is an evidence of the stultifying influence of the slaveholding spirit that there is a great outcry, among slaveholders, against the inhabitants of the free States for meddling with the sin of slavery. This is perhaps the only subject they wish to monopolize; and the reason is obvious—they could manage it to their own pleasing.—How long would it take them to preach that the sin in question was practised by Abraham and the primitive Christians, legalised by Moses, and winked at by our Lord and his Apostles, before these people will repent and cry for mercy? A slaveholding Minister preaching against slavery is solemn mockery.

* We have conversed with more than one theologian who, though compelled to acknowledge that seizing the person of a neighbor and compelling him to labor for us without wages, is the sin which the Bible calls *man-stealing*, yet insist that it is imprudent to say so! Such squeamishness about calling things by their right names reminds us, of a congregation who threatened their pastor with a withdrawal of the stipend, unless he ceased to call them sinners. Accordingly he agreed to adopt the phrase, “Ladies and Gentlemen.” The result was they never quarrelled. How could they? The people continued to pay the stipend, and the preacher continued to be a mere appendage to society for its amusement on the Sabbath day.

COMMUNICATIONS.

MESSRS. GARRISON AND KNAPP: I do not know how much of the tale of distress narrated in the Liberator of the 7th ultimo, is true, and how much false. It is difficult to hear it told in all its minute detail, and with the apparent freedom and naivete of the narrator, without being convinced that the principal facts have had a real existence. But it seems, however, that he is learning to vary and embellish its features. When here, he knew not in what part of Africa his career commenced, though he could tell the names of his father and six other children left behind. Now it appears that it was in Bedagua, on the coast of the Red Sea. Then the young hero of the fishing party was only a year and a half old—now six years. And there are several other like variations, although enough remains to prove it to be the same history. I will not add anything to the facts already communicated to the public, not knowing what injurious consequences might grow out of it to himself. But I consider it of some importance that our friends should know that he is not so worthy an object of charity as may appear. The friends of his abused color in this place took a lively interest in his behalf, collected a bountiful supply of clothing, and procured him a home, where he was treated in all respects as an inmate of the family, and where he might have remained, with plenty of employment, in which his abilities would doubtless soon have insured him the highest wages. But being required to forego certain irregular habits, such as could not be tolerated, he preferred to try his fortune again among strangers. He could be easily identified, having peculiarities which could not be mistaken; but for reasons already stated, I forbear to state them.

When the young man came to Providence, he called himself William Andrew De Grafontaine; here, at the suggestion of a friend, he took the name of Peter Reynolds. He appeared very ignorant and simple, professing not to know a letter, and a very few words of the English language; but in a surprisingly short time, was able both to read and write with considerable facility, and few of his class have equal command of language. He stated that he had always remained in the employment of the same James Vanderhugle of St. Croix, who first purchased him with his mother, with the exception of the time passed in Buenos Ayres, where he went but once, and whence he was repurchased at the instance of his mistress; that he went twice with his master up the straits of Gibraltar, and finally went with him to New York, where he made his escape, as related by your correspondent.

E. Wright, who has been written to on the subject, made very particular inquiries in the streets and houses indicated, but was not able to obtain any confirmation of his story. No boarding house was found at the corner where he stated his master to have boarded, &c. &c. Peter has a deep scar on the lower part of his left cheek, and another on his left arm, from wounds received, as he states, from his master, with a cutlass, on the discovery of a conspiracy, in which another had his head taken off, and a third was shot. But the most remarkable personal characteristic is the large size of the head, and particularly the width from the forehead to the back part. J. S.—Providence.

DR. FISK vs. REV. G. STORRS. MR. EDITOR:—In the last number of your paper, you gave us an extract from a letter written by Dr. Fisk, upon which I wish to make a few remarks. As probably some of your readers may not have known the occasion which is assigned by the Dr. for his giving that letter to the world, in which abolitionists are censured in such unmeasured terms, it may be well to state it here, before I proceed to what I wish to say concerning it.

Some time since Dr. F. published an ‘Address to the members of the Methodist Episcopal Church on the subject of Temperance.’ In January last, the Rev. G. Storrs, of Concord, N. H. made use of a part of this address to describe the sin and the evils of Slavery, giving Dr. F. at the same time, FULL CREDIT for the language, and informing his readers that, for the terms ‘intemperance,’ ‘drunkenness,’ and the like, he had substituted the word *slaveholding*, slavery, &c. It was published in THE ABOLITIONIST, (now HERALD OF FREEDOM,) and prefaced by Mr. Storrs thus:—

“The following address on the subject of Slavery is by a member of the N. H. Conference of the M. E. Church, who acknowledges himself under great obligation to Dr. Fisk, President of the Wesleyan University, for the language, as it consists of extracts from his address on Temperance, accommodated to the subject of slavery by that part which is included in brackets—that part being all that is original in this address.”

The publication of a part of his address in this form, Dr. F. makes the occasion for his writing and publishing the severe censures which filled nearly three columns of Zion's Herald, a few weeks since! And he does this, he tells us, to prevent the public from suspecting, that he himself designed that his address should be ‘metamorphosed’ so as to make it bear against the sin of slavery, when he first wrote it and published it to the world! Now, admitting there had been any real danger of this kind, would it not have been sufficient for the Dr. to have simply disclaimed any such design? Could not one, as good and as great as Dr. F., have stated this fact to the public, allowing there was some necessity for it, without his spending so much of his strength and time in declaiming against Abolitionists as he has done, denouncing them as an ‘*exacerbated, censorious, reckless*’ set of beings?

Dr. F. deprecates justly, ‘the course which we are all liable to pursue, when the impulsive feelings of our nature preponderate over the understanding;’ but I would appeal to any unprejudiced mind, and ask him to read this letter of Dr. F., and then compare it with the remarks of Mr. S. quoted above, and say if the President of the Wesleyan University has not been betrayed by the ‘*impulsive feelings of his nature*’ into this very ‘*course*’ which he so feelingly deprecates? If that letter of Dr. Fisk may not be referred to with the utmost propriety, as a fair specimen of an ‘*excited state of feeling*,’ then I candidly confess myself wholly incapable of judging as to what constitutes the ‘*impulsive feelings of our nature*,’ or how one must write and act when these feelings are ‘*excited*.’ Why else does he, in such animating terms, describe and denounce the ‘*Abolitionist*’ *‘talo cala*, as pursuing a course which is highly censurable, using measures ‘*fraught with impropriety and injury*,’ as including a ‘*spirit exacerbated by a reckless censoriousness*’? Why else does he charge them with ‘*branding the character*’ of their neighbors, as possessing a ‘*theoretical, vaporing benevolence*,’ as practising ‘*moral quackery*’? Why else does he charge them with ‘*goring the side of public feeling*,’ and ‘*lacerating and exciting public sympathy more incessantly, and with more recklessness, than the cruel slaveholder lacerates his withering victim*’? Dr. Fisk can pour out ‘the impulsive feelings of his nature,’ in strains of polished speech; he can tell how the ‘*exacerbated, reckless, and censorious abolitionists*’ ‘*are gorging into high-wrought feeling, all the sentient principles of the human mind*,’ and feel no excitement. He can tell you how ‘*lecturers go about our streets with cow-hides in their hands*,’ and how ‘*tens of thousands of dollars are contributed to rouse public sentiment, by agents, periodicals, and books*,’ and feel none of that ‘*excitement*’ which he thinks is so highly exceptionable and ‘*fraught with such injury*’ and mischief to the church and the nation. Yea, the President of the Wesleyan University can tell you how a Methodist preacher and a presiding Elder, ‘*can peddle out*’ ‘*RAW HEADS AND BLOODY BONES all around his District*,’ and how such preachers ‘*can send out weekly, at their own expense, copies of the most exciting and unreasoned periodical published by the abolitionists of the day, to stir up the same exclusive, censorious, and ferocious spirit*’; all this the good and great Doctor Fisk can do, and feel no excitement!!!

Really, who can believe, that Dr. F. had no other object in view when he wrote the letter under notice, than to inform the public that he did not publish his ‘*Address on Temperance*,’ for the purpose of showing the ‘*sin of slaveholding*’? Had that address been ‘*metamorphosed*’ so as to make it bear against the ‘*sin of Sabbath breaking*,’ would the Dr. have come out in the papers, and manifested such a singular concern lest some one might possibly suspect that he meant to write against Sabbath breaking? And this, too, when the person who borrowed his language, expressly informed the readers of it, that it was not so designed by the Dr. at first, but that it was accommodated to this subject? No! Had that address been accommodated to any other subject, had it been altered so as to make it describe any other sin, save and excepting the SIN of SLAVE-HOLDING, and had due and full credit been given to its author for the language, as is the case in the use which Mr. S. made of it, Dr. F. never would have opened his lips nor have said one word against it.

But Dr. F. thinks he has been unfairly treated by Mr. S., and what he did with his address an ‘*unauthorized transformation*,’ and he brings what he calls six reasons against it. Now, not one word of Dr. Fisk's letter goes to prove, that that transformation was ‘*unauthoritative*’ and ‘*unauthorized*,’ and for this most palpable reason,—that address was public property, and Mr. Storrs had an indisputable right to use it for any good purpose he chose, provided he gave its author full credit for as much of it as he used. It would certainly have been wrong for Mr. S. or any one else, to use another's language in that way, without giving the author due credit for it; and so it would be wrong for one to use another's language with the design of attributing to its author, a meaning which the author never designed it should have. But this is what the Rev. Mr. Storrs never did; this Dr. F. knows as well as the readers of his ‘*metamorphosed*’ address. Hence it seems evident enough, that his *real* concern in writing that letter, was not merely to show, that he did not design when he wrote the address, that it should be made to speak against the *sin of slaveholding*; no person in the world was in any danger of indulging such a suspicion. And besides, is it a ‘*new thing under the sun*’ for a writer or a speaker to quote another's language and apply it to a different subject from the one at first designed by the author? Has there ever lived a writer or speaker, great or small, since the days of Adam, but who has done this more or less? No, not one, not excepting the inspired writers themselves! Nor will any unprejudiced mind believe that the Rev. Mr. Storrs has been guilty of any impropriety in the use he has made of the Dr.'s address; none at all, all the Dr.'s showing to the contrary notwithstanding. Hence the friends of Dr. Fisk, (and there are, I am happy to say, many such, who believe him to be one of the best men in the world,) are grieved that he should take the course which he has in relation to this thing; they deem his remarks about others whom he implicates in that letter as uncalled for, and unjustifiably severe. He is not to be blamed, to be sure, because he feels concerned for the success of his juvenile professor, whom he has set to arguing against the cause of humanity in Zion's Herald, nor because he may feel alarmed at the progress of the abolition cause; nor do we suppose he wishes any one to take his word for it, that he is not himself excited when he argues against excitement.

New Hampshire, April 1, 1835. IT DON'T PRAY ABOUT IT PUBLICLY! Prof. Stuart.

Notwithstanding this *ex cathedra* injunction, which most of our clergy will probably regard as having the force of ecclesiastical law, it may be named as a gratifying fact, and as indicating the progress of public sentiment in relation to slavery, that on Sunday, the 30th ult., a notice of a *Prayer meeting for the Slaves*, was given from the desk in the Bowdoin-Street church, by its pastor. Although continued application has, for a considerable time, been made to have these notices of the Monthly Concert of Prayer for the Slaves given publicly from that desk, it has never before been complied with; the ruling powers having gravely determined, ‘that it was not prudent or expedient to have SLAVERY mentioned in the house.’ The spell is now broken in one—we may not hope it soon will be in all the churches of our metropolis? Boston, April 4.

SALEM, April 6, 1835. FRIEND GARRISON.—The cause of truth is advancing in Salem slowly, yet steadily; the fog of error is disappearing before the rising sun of abolition: ere long, it will reach its meridian, and shine in all its splendor, and America will rise, redeemed and regenerated from the polluting influences of slavery. The Monthly Concert, in my humble opinion, is one of the best methods for hastening on this glorious result. The Bible says, ‘the effectual fervent prayer of a righteous man availeth much.’ In Salem, much interest is manifested in this meeting by the friends of abolition. Our last meeting was very interesting, and though it was very stormy, we had quite a number of the most consistent Christians present, who listened with deep interest to the admirable remarks which were offered by two of our best ministers.

How painful it is to the sincere abolitionist to look around, and see such an inert mass of matter in the church of Christ; men, who should, above all other men, come up to the help of the Lord against the mighty; men who profess to love their neighbor as themselves; men who should be as a light set upon a hill! But how emphatically it may be said of them, that their light is hid under a bushel! Oh, tell it not in Gath, publish it not in the streets of Ashkelon! Can it be true that ministers of the gospel of Christ can refuse to read a notice of a prayer-meeting for slaves? But such is the sober fact,—three ministers of Salem had the notices sent them, and they were not read by them. Two of them are members of the American Union, and one of them a member of the Executive Committee. This needs no comment. NAUMKEAG.

MESSRS. GARRISON & KNAPP: Allow me to express to you a few thoughts, suggested by the following letter from the Rev. D. T. Kimball, Hartford, Conn. ‘TO THE PRINCIPAL OF NOYES'S ACADEMY: Dear Sir,—My colored friends request me to make one or two inquiries of you. Do you admit those who have made little or no progress in learning? What will be the necessary expenses per quarter? Could a colored young man, say twenty years of age, work his way? Would it behoove him for him to board himself? Could you receive some in the spring from Hartford? If Sir, you can answer these inquiries, you will confer a favor upon our colored youth here, who are aspiring to be men of intelligence, and who are willing to undergo any toil, by which they may attain their object.’

Now, gentlemen, an error, I apprehend, may obtain, arising from the mode, perhaps necessary, of prosecuting the abolition enterprise. The inquiry, and not unfrequently sarcastic inquiry, has been unceasingly reiterated, ‘Do you intend to raise the colored man to an equality with the white?’ We have as constantly answered—No!—equivocally—No! We have engaged in the enterprise of human improvement, under whatever circumstances a human being may exist, however colored the garb in which that humanity is folded. In the prosecution of this enterprise, we have met our brothers involved in indescribable night, prostrated by a forced debility, and shackled by unnecessary restrictions. We have given a pledge for his redemption. It is the redemption of a pledge at which we aim. How? We mean to remove the weight which has crushed him, and the obstacles which have thwarted his efforts for self-elevation. He too has responded—‘Give me the way, and if I cannot rise, then bid me sink.’ This, Sir, is right, and nobly right;—but is it sufficiently right? Is it all that is right? Discard justice, if you please, is it all that generosity and mercy demand? It would indeed be more generous and more merciful to remove the foot which had so long trod upon his neck, that physical debility or nervous derangement forbade him to stand, and then melting tones invite him to raise his head to an equality with our own. Shall we not also extend a helping hand? I have the fullest confidence in the energies and the capacities of the colored man. I know he can do what other men can do; yet I am fully confident, that the elevation of colored men in similar circumstances, without the aid which similar circumstances demand, would be distant and lingering. Until this aid is afforded, are our friends emancipated, and not rather tantalized with anticipations not soon to be realized? But what are the difficulties which meet them in the outward? He is required to engage in the agricultural and the mechanical, the mercantile, commercial and professional pursuits, to dem-

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strate to the world that he is capable of act-
ing, and susceptible of improvement in each
of his pursuits. Few, indeed, possess the
powers; the many are destitute of available
faculties. They must, therefore, engage in
those pursuits to acquire the means. Here,
then, is the dilemma. They must first act
to acquire the means of fitting themselves
to the action. And again, they must first act to
demonstrate their capability of acting. They
must act, before they can act. But they
must act before they can be allowed to act.
This is, indeed, one of the beautiful subver-
sions of every species of economy, by that
economy and orderly and necessary and
thoroughly recognized system of human op-
pression—slavery.

We have said much; what is to be done?
That there should be a means of education,
devoted with particular reference to our col-
ored friends, distinct in its application from
any which now exists, seems to be fairly
indicated by the letter quoted. With the sim-
ple design of inviting attention to this sub-
ject, allow me to suggest a hastily formed
plan.

First—Among others, let it be a distinct,
immediate, and active object of the Ameri-
can Anti-Slavery Society to promote the
education of the colored man. Second—
Let a general committee be appointed (at
the ensuing anniversary) as a body super-
visory and referential, the duties of whose
office shall be to advance this object. Third—
Let each State Society appoint a similar
committee, assuming similar duties in refer-
ence to its auxiliaries. Fourth—Let these
several committees constitute a Board of
Managers, of which the committee of the
American Anti-Slavery Society shall be the
Executive. Fifth—Let each Anti-Slavery
Society formed, or to be formed, undertake
to raise a specific sum of money, to be ex-
pended in educating a selected individual
or selected individuals. Sixth—Where an
individual society is not able to support an
individual beneficiary, let there be a union
of many societies as shall be able to sup-
port at least one recipient of their benefi-
cence. Seventh—Let each society, or union
of societies, present a yearly report to the
Committee of the State society, to be con-
sidered and presented to the Managers
collectively, which report also to be con-
sidered by the executive committee and em-
bedded in the annual report of the American
Anti-Slavery Society. Eighth—Let it be
one of the specific duties of agents to induce
an interest in this particular enterprise.

Reasons for an arrangement of such a
nature are obvious. It is manifest that
means which do not now operate for acquir-
ing practical English education ought im-
mediately to be afforded to our colored
brethren. The American Education Soci-
ety, all that it enterprise contemplates—all
that public confidence demands. It does
not reach the case. The wants of the col-
ored man are peculiar, immediate, pressing.
Hap, by force of circumstances, are to
commence the first stages of education, and
in English education only. This society
contemplates a Collegiate course; and aside
from its requisition of a three months' pur-
suit of Classical studies, before its funds are
available to the applicant, there are other
inconveniences which brevity forbids to men-
tion.

Again, a plan is feasible. Suppose, Sirs,
that each society, or those societies united,
in respect to this object only, be to num-
ber two hundred members. I am confident
that, together with the exertions of himself,
the expenses of an Academical student
may be met at, from \$50, to \$75. Some
there are whose parents and friends can ad-
vance on the preceding account from \$12,
to \$100. But allow, if you please, the high-
est amount without self-effort. Say \$100,
to \$125. Abate the alluance of parents
and friends, there still remains from \$85 to
\$85, and we have a mean of \$86, nearly;
requiring a subscription from the estimated
individuals, of the sum of forty-three cents!
—In the former very supposable calcu-
lation of eighteen cents in cash. For this,
a human being, a man, rescued from the hor-
rors of a crushing oppression, the gloom of
infernal midnight, the terrors and the
oppression of an anticipated eternity—redeem-
ed from the wrong he hath suffered for a skin
which God and Nature gave him, attains that
rank and enters upon those dignities which
the national constitutions of heaven and
earth combine to sanction.

I do not say, that the preceding is fraction-
ally correct—it serves for illustration. A
plan is feasible. It is what the present cir-
cumstances of the Abolition enterprise war-
rant and demand. Action is the proper al-
ternative; without this, it must become
dreamed and over act, or blunted and cease
there. An ancient man has been reported
saying to the system of slavery. It may not
be deemed irrelevant to suggest, that if that
man hath written for confirming the slave-
holder, 'Exhort servants to be obedient to
their own despots,' he hath also written for
confirming the abolitionist, 'Faith without works
is dead.' How unerring it is in the laws of
logic that the poison and the antidote
shall grow side by side! We do not design
to say that nothing has been done. As a
people, we have been taking lessons in the
school of justice and humanity. May we
not now practice on these lessons in this
more specific and tangible action? Much
has been done, and necessarily and properly
done. Our cause is triumphing—will tri-
umph. A moral engine has been invented,
and set in motion. True, it accords with the
best principles of the mechanics, that it
should be allowed to acquire a sufficient
momentum; but it also accords with these
principles, that having acquired this momen-
tum, it must be properly fed, or its velocity
will be so increased as to shatter its members.

The Education Society returns, I think, but
\$50, per annum.
We have those engaged on these terms.

or its bands be so relaxed as to destroy its
efficiency—in either case, ruining its prop-
erty. We believe that the public mind is
now prepared for definite, energetic action.
Our cause demands it. It is the surest way
of confirming our friends. Extract the purse,
and be sure the heart will follow. It is the
quickest method of dispatching our enemy.
Strike through the pocket-book, and be con-
fident you find the shortest way to the
heart. WM. SCALES.

BOSTON.

SATURDAY, APRIL 11, 1835.

IMPORTANT MEETING.

A meeting of a peculiarly solemn and in-
teresting character was held on Thursday
evening, April 2, in the Hall, corner of Brom-
field and Tremont streets, in this city. It
was composed exclusively of members of
various Christian churches, and convened for
the purpose of considering the propriety of
forming a Union among professing Chris-
tians, with a view to the action of churches
as such upon the question of slavery.

The Hall was crowded to overflowing.
Among those present, we noticed the Rev.
Messrs. Hague, Stow, Wells, Himes,
Thrasher, S. J. May, Amasa Walker, Esq.,
S. E. Sewall, Esq. and Mr. Geo. Thompson.
At a quarter before eight, the meeting was
called to order by deacon Sullivan; and the
Rev. Baron Stow was unanimously elected
Moderator; Mr. Hayward was appointed
Clerk of the meeting. After a few intro-
ductory remarks, the moderator called upon
Mr. George Thompson to open the meeting
with prayer.

After prayer, Mr. Stimson, of Pine-street
church, rose and briefly stated the origin of
the meeting. A few members of a certain
church, feeling the subject of slavery press-
ing upon them with solemn weight, asked
each other the question, What ought we to
do, as disciples of Christ, in relation to the
wrongs of our enslaved brethren in this
country? In attempting to answer this ques-
tion, they felt the need of counsel and as-
sistance, and finally resolved to invite sev-
eral of the members of each church in the
city to a meeting for friendly and unre-
strained discussion. One meeting had al-
ready been held in the house of a gentle-
man present, and the meeting then assem-
bled had been convened in consequence.
He trusted that all present would feel them-
selves at liberty to speak out the feelings of
their hearts, and that confidence, kindness
and christian simplicity would characterize
all their proceedings.

Rev. Mr. Himes moved that the proposi-
tion before the meeting should be reduced to
the shape of a resolution. The motion was
carried, and the meeting proceeded to
discuss a resolution to the following effect:—

That it is desirable there should be an
organization of the Members of Christian
Churches in this city, with a view to harmon-
izing their views and feelings on the sub-
ject of Slavery.

Rev. Mr. Himes would state one reason,
in support of the resolution before the chair.
Hitherto Christians had acted as individuals,
and standing alone felt weak and solitary
and sorrowful. If, however, the organization
proposed should be formed, they would be
combined, firm, stout-hearted and cour-
ageous, and as a holy and concentrated phalanx
would move forward to the help of the
Lord in the great work of redeeming the
captives, and spreading the blessings of free-
dom and knowledge through the barren and
benighted regions of this guilty land.

Rev. Mr. Thrasher.* The proposition
did not strike him favorably. He rose on
the negative side. Their object should be
to multiply power, not diminish from any ex-
isting energies. Would not such an asso-
ciation as that proposed draw off many from
the voluntary societies at present in opera-
tion? It was very desirable, that men not
yet professing to be the followers of Christ,
should be engaged in the great work of re-
moving slavery. Might not such men be
alienated by such an exclusive organization
as that proposed? He did not deem the
work of extirpating slavery the peculiar
business of the Church, as such. The ques-
tion of slavery was a political and social
question, and he thought that Christian
Churches should keep clear from all such
questions, except when they come up of nec-
essity. Slavery was a question for the citi-
zen, rather than the disciple of Christ.

Rev. E. M. P. Wells, of Boston. When he
first looked at the proposition before the
meeting, he felt disposed to encourage it.
His views had altered. He saw and thought
the union ought not to be formed. The ques-
tion of slavery must be settled in the halls of
legislation. Nevertheless, he considered
the disciples of Christ were those persons
who were chiefly to be relied on for assis-
tance in this cause.

Mr. Edwards, of Illinois, rose to support
the proposed organization. He considered
it all important that the churches should act.
The question must be agitated at the South,
first by the churches; but how could south-
ern churches be brought to think and feel
and act, unless by the operation of northern
churches, as such, upon them? If the mem-
bers of christian churches in the north arouse
themselves, and dealt faithfully with their
southern brethren, it would not be long be-
fore the consciences of many would be prick-
ed. In their midnight hours, southern christ-
ians would think of the estimation in which
they were held by those who followed Christ
elsewhere, and their meditations would lead
to repentance and reformation. If the time
had permitted, he would have related his
own experience, which would have illustrat-
ed the importance and efficiency of christian
efforts at the North; but he would give place
to others.

Mr. Thompson observed, that when it was
his privilege to meet with christian minded

men, who were devotedly attached to the
work of abolition, he felt, even when their
number was comparatively insignificant, that
his heart was more elated, and his hopes of
a speedy, peaceful, and righteous triumph
were higher and brighter, than when he stood
in the midst of thousands whose minds were
not moved and sustained by the principles
derived from a recognition of God, and a
zeal for His glory. He regarded, with feel-
ings of indescribable delight, the assembly
before him. It showed the deep and hal-
lowed interest which the cause of abolition
had excited. The question was,—Ought the
members of christian churches to organize
a union upon the subject of Slavery? His
reply to that question was,—Yes! The
union is desirable. It is proper—it is important
—it is indispensable—it is overwhelmingly
imperative. The inquiry had been started,
what has the church to do with slavery? The
answer was—Every thing. The honor, the
purity, the usefulness, the glory, nay, the very
existence of the church was concerned. The
churches at the south had to do with slavery.
Slavery was upheld by the churches. Es-
sentially wicked, it had no self-sustaining
energy. Were the sanction and participa-
tion of otherwise good men withdrawn, it
would be condemned and annihilated with
the common consent of mankind. The Pres-
byterians, Baptists, Methodists, Congrega-
tionalists, and some other minor denomina-
tions of Christians, were at the present time
the pillars of the hateful fabric. Hundreds
of ministers were slaveholders. Thousands
of professing christians were slaveholders.
The minister of Christ was paid out of the
hire of the laborer, kept back by fraud.
Church property frequently consisted of
slaves. There were many human beings,
who, when asked by whom they were owned,
replied—By the congregation! The follow-
ers of Christ buying, branding, bartering,
tolling, and debasing God's image, and God's
poor daily robbed to support the ordinances
of a just and equal God, who hath made of
one blood all nations of men! In view of
these things, would it be said, the churches
had nothing to do with slavery? Had north-
ern Christians no regard for the honor of
their religion—the purity of the body to
which they belonged? Must every sin be
boldly denounced but the sin of slavehold-
ing? Must the harlot, the swindler, the
gamester, the Sabbath-breaker, the drunk-
ard, be thrust out of the church, and the
slaveholder kept in, and soothed, and excus-
ed, and long and labored apologies framed
for him and the abomination with which he
stood connected? Was such a course just
or impartial one? If a man was known to
sit down and spend an occasional hour in
shuffling and exchanging pieces of painted
paper, he became the subject of church dis-
cipline, and if he persisted, was ejected from
the visible church of Christ. But thousands
of slaveholders were permitted to gamble
with immortal souls—speculate in human
blood—redeemed beings—and were all the
time recognized as worthy members of the
church of Christ, and were comforted, first
by the direct countenance, co-partnership
and participation of their own ministers, and
next, by the silence and fellowship of north-
ern professors of the same denomination.
The southern churches were thoroughly cor-
rupt, and would remain so as long as the
churches of the north refrained from bearing
a testimony for God against their crimes.

One fact would shew the state of feeling
amongst Christians at the south. The edi-
tor of a religious newspaper, the Charleston
Southern Baptist, had recently stated in be-
half of his brethren around him, the follow-
ing views: 'We do not contemplate Slavery
with hatred and horror, and our southern
people do deny in the abstract, the injustice
of slavery. We think that we can prove
that slavery is not necessarily founded on
injustice.'

Mr. Thompson proceeded to support the
motion for an organization, at considerable
length, and advanced a variety of arguments
and illustrations, which, as we cannot cor-
rectly report, we must pass over. He con-
cluded by saying—My hope is in the church-
es. I earnestly desire that the abolition feel-
ing of the North may flow onwards towards
the South, through the sanctifying channels
of the Christian churches. There are mil-
lions in this and every land, whose help I
should deplore, unless checked and control-
led by the wisdom and authority of those who
fear God. The humble, prayerful and be-
lieving follower of Christ is the man to whom
we must look. The man who seeks and
enjoys the royal privilege of audience with
the Deity. The man who grasps the prom-
ises, that in Christ are yea and amen to those
that believe. The man who looks to rescue,
not the slave alone, but the slave's master—
to this man we must look. I love the cause
in which we are engaged, too well to wish
to see it under the conduct of irreligious, and
therefore irresponsible men. I feel little
anxiety to enlist the unsanctified eloquence
of the demagogue. I would not make a
speech to win a rabble multitude that would
cover the spacious common that adorns your
city; but I would weep and plead till mid-
night, or the blushing of the morn, to gain
the righteous man whose faith when exerted
grasps omnipotence, and whose effectual
fervent prayer would avail to the speedy
overthrow of the unhallowed institution.

Rev. E. M. P. Wells deprecated any step
that would lead to the excommunication of
slaveholders. 'Who art thou that judgest
another?' To his own God he standeth or
falleth. The slaveholders were our breth-
ren, and as such, we should seek to promote
harmony and fellowship, not discord and dis-
union. He nevertheless believed that if the
Union should be formed, it would do much
good.

Amasa Walker, Esq. said, that he consid-
ered it high time something was done. The
christians of this city were ruled by a self-
selected, high-minded, tyrannical junta.
These men governed the churches. By

their means, the doors were barred, and bolt-
ed, and sealed against public meetings and
lectures on the subject of abolition. By
them, vestries were denied to the use of
those who desired to meet for the purpose
of prayer on behalf of the slaves. By them,
notices of anti-slavery meetings were care-
fully, systematically, and universally sup-
pressed. And what was the number of this
lay ecclesiastical - protestant - inquisitorial
cabal? Hear it, and blush for the freedom
of the city!—TWENTY-FIVE. This was, as
near as possible, the number of the card-
inals of Boston. He must not omit to men-
tion, however, that Sunday last marked the
commencement of an era in the city. Yes!
let it be written in letters of brass, and pub-
lished to the world:

'ON SUNDAY, MARCH 30, 1835,
it was announced from the pulpit of
BOWDOIN-ST. CHURCH,
that a Concert of Prayer for the Slaves of
the United States would be held at 46, Wash-
ington-street, at 7 o'clock the next evening!!'

Was slavery unpopular at the North? No.
If a young man went to the South, and mar-
ried a lady with the enticing American rep-
ublican dowry of 100 SLAVES; and subse-
quently visited the scenes and companions
of his youth, what was his reception? Was
he frowned back to the region where he had
wooded and wedded 'beauty and the beast'?
No. He was congratulated upon his singu-
lar good fortune. The arithmeticians of the
north set themselves to compute the value
of his slave property, and ascertained that
they were worth at least 50,000 dollars—
ergo, their master must be a highly respect-
able man, and be received and treated with
all the civility and hospitality due to wealth,
station, and friendship combined. Slavery
was only unpopular in the abstract. And
no man ever married slaves in the abstract.

The Rev. Mr. Thrasher stated some ad-
ditional objections to such an organization, as
the one proposed. 1. It would be reverting
the order of things, and might be called a
society for christianizing the churches. 2.
As the majority of the people did not fear
God, it would lead them to cry out, 'A Union
of Church and State.'

A motion to adjourn to Thursday evening
the 9th inst., was carried.

PHYSICAL RESISTANCE.
The Anti-Slavery Hall was compactly
filled on Saturday evening last, with a high-
ly respectable audience of ladies and gen-
tlemen, who came to hear the following
question discussed:

'Would Christian principles justify the
slaves of this country in resorting to physical
violence to obtain their freedom?'

Rev. Mr. Himes presided on the occasion.
Rev. Mr. May moved that the resolution
be amended, so as to read, 'Would the
slaves be justified, &c., in order to give as
much latitude as possible to the discussion.
The motion was adopted.

A slight pause ensuing—Mr. Southard
said, it was not his intention to occupy the
time of the meeting: he avowed himself to
be on the side of peace, but, in attempting
to sustain the principles of the Peace Soci-
eties, he had frequently met with objections
to the position, that war in all cases is wrong,
unless expressly authorized by God, as in
the case of the destruction of the Canaan-
ites. It was objected, that Abraham went
to the rescue of Lot, and vanquished his
foes, upon his own responsibility and with-
out condemnation. This was one instance,
and many thought they found in it an in-
sustainable difficulty.

Rev. Mr. Wright asked—Did not the re-
solution embrace two questions? 1st.
Whether the slave has not a right to be
free? and 2d. Whether he may not rise to
obtain his freedom? Ought not the first
question to be settled, and then the other
might be discussed?

Rev. Mr. May said, he would move that
the slaves have a right to enjoy the benefits
and blessings of liberty now.

The chairman desired those who believed
that the slaves ought immediately to be
emancipated, to say *Ay!* The response from
the audience was most emphatic, and *unani-*

mous.

Mr. May said he was more anxious to
hear than to speak, but he would make a
very few remarks. To the question contin-
ued in the resolution, he would answer, that, ac-
cording to the dictates of unenlightened and
unsanctified human nature, the slaves would
be justified in resisting their oppressors, and
they would be sustained by the example of
all nations. The Declaration of our own In-
dependence sanctions, nay, urges an appeal
to arms, in cases of severe oppression; for
it expressly declares, not only that all men
are created equal, but that 'it is their right,
it is THEIR DUTY, to throw off the govern-
ment which is inimical to their liberties. But,
according to the principles of the gospel
and the precepts of Jesus Christ, he be-
lieved that the slaves had not a right to re-
sort to violence. The spirit of the gospel
was one of forbearance, of long-suffering,
of forgiveness. How great, then, is the
responsibility resting upon us, when we con-
sider the revengeful and war-like influences
exerted upon the slaves by their masters!

We must strive to imbue their minds with
pacific principles, and conjure them not to
return evil for evil, but to look unto God for
deliverance. If the masters will persist in
goadng their victims to desperation, upon
their heads be the blame and the conse-
quences. The alternative is, if we do not
emancipate our slaves by our own moral en-
ergies, they will emancipate themselves,
and by a process too horrible for the imagi-
nation to contemplate. It was a fearful
truth uttered by JEFFERSON, when he said,
that, in case of a contest with the slaves,
God had not one attribute that could take
sides with us!

Mr. Ruthven said, he was not an anti-
slavery man, nor was he opposed to the anti-
slavery cause. He had come to the meet-

ing for information as to the views and prin-
ciples of abolitionists. He thought the re-
solution was highly impolitic, and that its
discussion would greatly excite the south.
He had read it in the newspapers with feel-
ings of awe; for it was a proposition to be
discussed in cold blood, whether the slaves
would not have a right to massacre their
masters, in order to obtain their freedom?

Mr. Rossiter said, the gentleman seemed
to think that it was the object of abolition-
ists to stir up the slaves. He was mis-
taken: their object was to promote peace
on earth, and good will towards all men.

Mr. Ruthven replied—he had no intention
to make such a charge: he had only ex-
pressed his fears as to the tendency of the
discussion of such a resolution.

Rev. Mr. Wright said, this was essentially
the question that had been under discus-
sion at the peace meetings which had been
recently held in this city—namely, whether
war, under any circumstances, or to obtain
any amount of good, was justifiable? The
governments of the world had assumed the
right to fight for liberty. It is our duty to
rouse up the slaves, and help them to gain
their freedom, if our revolutionary ances-
tors were right in their conduct. He be-
lieved that, in going to the strife of blood,
they did wrong, and were not actuated by
the principles of the gospel. He was a
peace man—a quaker if you please. The
slaves know no other law than that of brute
violence. If any people had a right to re-
dress their wrongs by violence, the slaves
had that right; but he denied the right to
any people. This he would say, that if the
slaves believed it was wrong for them to
obey the unjust mandates of their masters, it
would be right for them to resist passively—
that is, to refuse to work. Then, doubtless,
would come the lash. Well, let the slaves
say to their flagellators, 'We shall neither
violently resist, nor obey you—you may whip
us to death—we are ready to die.' He be-
lieved that before one thousand such mar-
tyrs were sacrificed, total emancipation
would ensue from the necessity of the case.

Mr. Parker (of the Newton Theological
Institution) said, he was hardly prepared to
agree with Mr. Wright in all his positions.
Would not abject submission rather infuriate
than conciliate the masters? Would they
not, in case the slaves refused to work, be
led on to destroy not only a thousand, but to
exterminate the entire slave population? If
masses of the slaves would occasionally
rise, like men and patriots, and assert their
rights, would not these attempts hasten the
day of total and complete emancipation?
Besides, it must not be forgotten, that the
slaves are heathens; and not having the law,
they are not to be judged by the law, but
are a law unto themselves. As heathens,
then, would they not be justified in revolt-
ing against their oppressors, especially as
their object would be to obtain an immense
good—liberty and the Bible?

(To be concluded.)

NEW-ENGLAND CONVENTION.
At a meeting of the Managers of the Mas-
sachusetts Anti-Slavery Society on Wed-
nesday last, it was unanimously voted to
call a *New-England Convention of Aboli-
tionists*, to be held in Boston during the An-
niversary week. A committee was appointed
to make the necessary arrangements and to
give an official invitation. It may be well
here to add, that the proposed Convention
is to commence its session on the evening
of the 25th of May; and we would express
the hope, that our brethren in all parts
of the country will send large delegations—
that we may strengthen each other's hands,
and encourage each other's hearts, in this
holy cause. Some of the most distinguish-
ed advocates of immediate emancipation
may be expected to address the Convention.
Boston, April 11, 1835.

**CORRESPONDING SECRETARY & GEN-
ERAL AGENT.**

At the above mentioned meeting, Rev.
Samuel J. May was chosen Corresponding
Secretary of the Massachusetts Anti-Slavery
Society; in place of Samuel E. Sewall,
Esq. resigned. Mr. Sewall was then ap-
pointed one of 'the Counsellors.' We
would take this opportunity to express the
high obligation which our brethren feel they
are under to Mr. S. for his prompt, never-
failing, fearless, judicious and efficient co-
operation from the first.

REV. SAMUEL J. MAY.

This early and devoted friend of the col-
ored race has entered upon his official duties
as General Agent and Corresponding Sec-
retary of the Massachusetts Anti-Slavery
Society. The acceptance of his appointment
excites high expectations and much plea-
sure in the breasts of abolitionists.

IMPORTANT INQUIRY.

Thursday last was observed as a day of
fasting and prayer throughout this Common-
wealth. It was appointed to be a season of
humiliation for our national and social sins.
We all know it has been customary, in this
city and neighborhood especially, for the
ministers to avail themselves of Fast Day as
a fit occasion to urge upon the consideration
of the people certain subjects, which have
not been thought strictly appropriate to the
ordinary ministrations of the Sabbath. They
have even not shunned to declare the truth
upon great political questions, and to expose
the mal-administration of our state and na-
tional governments.

We are now curious to ascertain how
many of the ministers of this city and its vi-
cinity did on Thursday make mention in
their sermons or their prayers of 'the great
transgression of our land,' the giant sin of
slavery—and how. Did they speak of it in
terms of unequalled condemnation, and in-
sist upon its immediate abolition, or plead for
its continuance until 'a more convenient
season'? Did they recommend the mea-
sures of the Colonization or of the Anti-
Slavery Society? Did they, like the prop-
hets of God, cry aloud, spare not, and lift
up their voices like trumpets? or did they
speak only in terms of quiet, unoffending
disapproval? We shall be grateful to any
persons who will give us the information we
ask for.

MARRIED—In this city on Wednesday
last, Mr. John Williams to Miss Mary Derby.

Liverpool, March 2. Parliament was
opened with the usual pomp and formality
on Thursday, Feb. 26, by the King in
person.

The new Tory Minister in England had
been twice defeated, once in the important
matter of the election of Speaker to the
House of Commons—but evinced no inten-
tion to resign.

The Reformers carried their candidate
for Speaker, Mr. Abercromby, by a majority
of 10 votes, thus:

For Mr. Abercromby 316
For Sir C. M. Sutton 306

On the announcement of the division, the
cheers both within and without the House
were deafening beyond precedent.

Second Defeat of Ministers. In the House
of Commons Feb. 26, after a debate of three
days, an amendment to the Address in reply
to the King's Speech, moved by Lord Mor-
peth, was carried against the Ministers, by a
majority of 7.

The Duke of Gordon had been robbed of
jewelry to the amount of £10,000.

MR. THOMPSON.

To show how zealous, devoted and inde-
fatigable is our eloquent and popular brother
in his labors of love, we give the following
summary.

Mr. Thompson left New York on Friday
afternoon, March 27th.

In the evening, delivered by request an
Anti-Slavery address on board the General
Jackson, New York and Norwich steam-
boat.

Sunday, 29th, Lectured in the Rev. Mr.
Tillotson's meeting-house, Brooklyn, Conn.

Monday, 30th, Lectured in Rev. Mr.
May's meeting-house, Brooklyn, Conn.

Tuesday, April 1st, Spoke at the meet-
ing of the Young Men's Anti-Slavery Soci-
ety, Anti-Slavery Hall, Boston.

LITERARY.

MY HOME IS THE WORLD.

BY T. H. BAILEY.

Speed, speed, my fleet vessel! the shore is in sight,
The breezes are fair, we shall anchor to-night;
To-morrow, on sun-rise, once more shall I stand
On the sea-beaten shore of my dear native land.

Ah! why does despondency weigh down my heart?
Such thoughts are for friends who reluctantly part!
I come from an exile of twenty long years,
Yet I gaze on my country through fast falling tears.

I see the hills purple with bells of the heath,
And my own happy village that nestles beneath,
And the fragrant white blossoms spread over the
thorn.

That grow near the cottage in which I was born.
It cannot be changed—no, the elements climb
O'er the gay little porch, as it did in old times,
And the seat where my father reclined is still there;
But where is my father, oh, answer me where?

My mother's own cave, the chamber she lov'd,
Is there—overlooking the lawn where I roved;
She thoughtfully sat with her hands o'er her brow,
As she watch'd her young darling—oh, where is she now?

And there is my poor sister's garden: how wild
Were the innocent sports of that beautiful child!
Her voice had a spell in its musical tone,
And her cheeks were like rose-leaves—ah, where
has she gone?

No father reclines in the element seat!
No sister looks forth from the shaded retreat!
No sister is there, stealing slyly away,
Till half-suppressed laughter betrayed where she lay!

How oft in my exile, when kind friends were near,
I've slighted their kindness, and sigh'd to be here!
How oft have I said—'Could I once again see
That sweet little valley, how blest I should be!

How blest! Oh! it is not a valley like this,
That would realize visions of bliss;
For voices I listen—and then I look round
For light steps that used to trip over the ground!

But see! this green path—I remember it well,
'Tis the way to the church—hark! the toll of the
bell!

Oh! oft in my boyhood a truant I've strayed
To yonder dark yew tree, and slept in its shade.
But surely the pathway is narrower now!
No smooth space is left 'neath the dark yew tree
bough;

O'er tablets inscribed with sad records I tread,
And the home I have sought is the home of the dead.
And was it for this I look'd forward so long,
And shrink from the sweetness of Italy's song?
And turned from the glance of the dark girl of
Spain,

And wept for my country again and again?
And was it for this in my easement I crept,
To gaze on the deep when they deemed that I slept?
To think of fond meetings—the welcome—the kiss;
The friendly hand's pressure—oh, was it for this?

Speed, speed, my fleet vessel! the tempest may
rave—
There's a calm for the heart in the dash of the waves;
Speed, speed, my fleet vessel! the sails are unfurl'd,
Oh! ask me not whether—my home is the world!

[From the Album kept at the Falls.]

NIAGARA FALLS.

(WRITTEN DURING A THUNDER STORM.)

Niagara—Niagara—caveering in its might,
The fierce and free Niagara shall be my theme to-
night,
A glorious theme—a glorious home, Niagara are
mine;

Heaven's fire is on thy flashing wave, its thunder
blends with thine.
The clouds are bursting fearfully, the rocks beneath
me quiver,
But thou, unscathed, art hurrying on, forever and
forever.

Years thou dost not, Niagara, thou art a changeless
thing—
For still the same deep roundelay thy solemn
waters sing.

The great, the proud of other lands, the wisest and
the best,
Must speak and think of little things—they have
not seen the West.

They have not seen the glorious West, nor in the
forest dwell,
Where nature's ever present God is most intensely
felt—
There is a chainless spirit here whose throne no eye
can reach,
Awakening thoughts in human hearts, too deep for
human speech.

This is the shrine, at which the heart is tutored to
forget
Its former joys, its future hope, its sorrow and regret;
For who that ever lingered here a single hour or
twain.

Can think as he hath thought, or be what he hath
been again?
Where'er the wanderer's foot may roam, what'er
his lot may be,
'Tis deeply written on his heart that he hath been
with thee.

[From the Hallowell (Me.) Free Press.]

A DREAM.

Tortured with pain, as late I sleepless lay,
Oppressed with care, impatient for the day—
Just at the dawn, a gentle slumber came,
And to my wandering fancy brought this dream.

Methought my pains were hushed, and I was laid
In a child's cold bed, among the silent dead.
Propped on my arm, I viewed with sad surprise
The dead retreat of all the great and wise.

Where foot with knave in friendly concert lies,
His beggar's garb, with loathsome film besmeared;
His tattered, beggar's face, was crusted o'er
'With odious leprosy, one horrid sear.

Good Heaven! approach and laid him by my side—
Good Heaven! how great a shock to mortal pride!
In rage I cried, Friend, keep the distance due!
'Tis twice as rank, and beggars such as you!

Observe some manners, and do me the grace
To stand far off, and quit your better's place.
But, dust, to show such relics of thy pride!
What thought in life the harder lot was mine—
Of ease and plenty every blessing thine!

But here distinctions cease—a beggar's dust
Will rise with kings', more holy it more just.
Till then we both one common mass shall join—
In spite of scorn, my ashes mix with thine.

TO MY WIFE.

More than twenty years after marriage.

I loved thee dearly in thy glow of youth,
When health and hope and smiles were on thy brow:
I loved thee dearly then, but better now;
For time, that dries thine eye, hath shown thy truth.

More excellently fair, no less sweet,
Care wring my soul, or weakness waste my frame,
In every change I find thee still the same—
A gentle friend, and comfort, and guide.

And now from home and there so far apart,
With not a voice to soothe—a smile to cheer,
I feel thy worth in absence doubly dear,
And press thine image closer to my heart;

Asking of Heaven, how I shall find amends
For faith, for love like thine, thou best of wives and
friends.

MISCELLANEOUS.

Female Beauty and Ornaments.

The ladies in Japan gild their teeth, and those of the Indies paint them red. The pearl of teeth must be dined black to be beautiful in Gazart. In Greenland, the women color their faces with blue and yellow. However fresh the complexion of a Muscovite may be, she would think herself very ugly if she was not plastered over with paint. The Chinese must have their feet as diminutive as those of their goats; and to render them thus their youth is passed in tortures. In ancient Persia, an aquiline nose was often thought worthy of the crown, and it was there a competition between two princes, the people generally went by this criterion of majesty. In some countries, the mothers break the noses of their children; and in others press the head between two boards, that it may become square. The modern Persians have a strong aversion to red hair. The Turks, on the contrary, are sworn admirers of it. The female Hottentot receives from the hand of her lover, not silks, nor wreaths of flowers, but warm guts and reeking tripe, to dress herself with—enviable ornaments!

In China, small round eyes are liked; and the girls are continually plucking their eyebrows, that they may be thin and long. The Turkish women dip a gold brush in the tincture of a black drug, which they pass over their eye-brows. It is too visible by day, but looks shining by night. They tinge their nails with a rose color. An African beauty must have small eyes, thick lips, a large flat nose, and a skin beautifully black. The Emperor of Monomotapa would not change his amiable negress for the most brilliant European beauty.

An ornament for the nose appears to us perfectly unnecessary. The Peruvians, however, think otherwise; and they hang on it a weighty ring, the thickness of which is proportioned by the rank of their husbands. The custom of boring it, as our ladies do their ears, is very common in several nations. Through the perforation are hung various materials; such as green crystal, gold, stones, a single and sometimes a great number of gold rings. This is rather troublesome to them in blowing their noses; and the fact is, some have informed us that the Indian ladies never perform this very useful operation.

The female head-dress is carried in some countries to singular extravagance. The Chinese fair carries on her head the figure of a certain bird. The bird is composed of copper, or of gold, according to the quality of the person. The wings spread out, fall over the front of the head-dress, and conceal the temples. The tail, long and open, forms a beautiful tuft of feathers. The beak covers the top of the nose; the neck is fastened to the body of the artificial animal by a spring that it may move freely play, and tremble at the slightest motion.

The extravagance of the Myantises, is far more ridiculous than the above. They carry on their heads a slight board, rather longer than a foot, and about six inches broad; with this they cover their hair and seal it with wax. They cannot lie, nor lean, without keeping the neck straight; and the country being very woody, it is not uncommon to find them with their head-dresses entangled to the trees. Whenever they comb their hair, they pass an hour by the fire in melting the wax; but this combing is only performed once or twice a year.—*D'Israeli*

Curiosities of Literature.

[From the Cincinnati Journal.]

To the Editors of Religious Newspapers.

I hope a friendly reproof will not break your heads; but that, like the Psalmist, you will receive it as a kindness and a gentle oil. Ps. cxi. 5. I have observed that it is becoming common with the editors of newspapers, to eulogize the character of living men, who live in their own country, and frequently in their own neighborhoods. The same thing is creeping into our churches. We often hear such phrases as these: a very worthy brother; one of the most respectable members; a very pious brother, &c., and all this too in hearing of the man himself.

The tendency of this practice is yet as pernicious as it ever was. It has a very pernicious effect on the character of the eulogist himself. Those who are not well acquainted with him will be almost sure to conclude that he is a flatterer; that he has some sinister purpose to answer, by flattery his friend; and that he is himself a lover of what is called soft corn. It has also a very pernicious tendency towards the man who is praised. If he be a man of little mind, his pride and vanity is sure to be flattered, and he is made to think more highly of himself than he ought to think. If he be really a man of considerable worth, his character is almost sure to be injured, in the estimation of the public. Men of weak minds, who love flattery themselves, will be almost sure to envy him, and to endeavor to spy out his faults; while others, suppose that the adulterer is well acquainted with his friend, will naturally conclude that he knows him to be a man of low character; and as scarcely any thing lessens a man more in the esteem of the public, than a fondness for applause, his influence is really lessened, instead of being increased.

A Comet.—A most splendid Comet is expected to appear between the months of May and August of this year. Lieut. R. Merri-son, of the British Navy, has published a most interesting account of this comet, which will be seen in the constellation of *Ursa Major*. He says it will afford a degree of light equal to a full moon, that its tail will extend over 40 degrees, and when the head of the comet reaches the meridian, its tail will sweep the horizon. [Doubted.] The author contends that the electric and attractive powers of the comet will have very serious effects upon our atmosphere, in productions, earthquakes, storms, tempests, volcanic eruptions, and epidemic diseases. In support of the theory, he refers to the different appearances of this comet for the last six hundred years—showing that in the comet years, these phenomena prevailed to a great extent. He predicts that the summer of 1835 will be remarked for intense heat, which may be expected to destroy the harvest in some parts of the world—that it will be noted for volcanoes and earthquakes and other similar phenomena. The end of 1835, or early in 1836, may be expected to be remarkable for some one or more very extensive earthquakes. The winters of 1836 or 1837, will bring a frost such as has not been equalled for at least 20 years. The parts of the earth which he anticipates will suffer most, are those situated at the north of Asia, and some parts of the Southern Hemisphere, such as China. Those parts of the earth in the vicinity of volcanoes, are always subject to the electrical phenomena of earthquakes, because the frequent internal changes which the combustion creates,

most necessarily produce a derangement of electricity. And if, while the comet is near the earth, overcharged with electricity, there be any internal cavity of the earth deficient of that fluid, it will rush into the earth at that spot. This we take to have been the case in 1756, near Naples, when the sudden rending of the earth destroyed 40,000 human beings.—*Boston Bulletin*.

New Invention—Burden's Patent Horse Shoe Machine.

The mechanical skill and inventive power of our ingenious townsman, Mr. Burden, appears to be in constant and active exercise. We had the pleasure of examining a few days since, at the Troy Iron and Nail Factory, a recent invention of his for the manufacture of horse shoes, which for curious mechanism and practical importance is equal to any thing which the genius of constructiveness has produced for many years. By the operation of this machine, a heated bar of iron is converted—as if almost by magic influence—into horse shoes, of any size that may be required—that for cheapness—neatness and smoothness of external appearance—firmness of texture, and practical utility, are greatly superior to the article now in general use. The tedious and laborious process of shaping, curving and stamping the horse shoe, which the blacksmith now performs by hand with his hammer and anvil, is entirely accomplished by this novel contrivance in a very few seconds. From the specimen horse shoes we have seen, there can be little doubt that the article manufactured by Mr. Burden's machine must very soon take the place of every other now in use. The admirable adaptation of the machine to the purposes for which it is intended, is truly wonderful. We trust that the inventor will receive a reward equal to his most sanguine expectations, and adequate to the value of the service he has rendered to the public by perfecting this important improvement.—*Troy Whig*.

Martin Van Buren.—We understand that a very fine friend of Mr. Van Buren, to whose unsullied character all parties have universally paid the meed of justice, will probably address a letter to the citizens of Virginia, exposing the various charges and misrepresentations, which have been so zealously circulated among them by the Whigs of the day. Should he carry out his design, he will especially refute the calumnies that have been propagated respecting Mr. Van Buren's opinions on the subject of Slavery. That topic, we all know, has been the *burthen of the song* among the pickled Coalition. The Whigs have given it every sort of rancidification which their fruitful imaginations could devise. Among the rest it has been said by the electioneers in the county of Campbell, that Mr. Van Buren was opposed to the introduction of Slavery into the Territory of Florida, and would oppose her being erected into a State with this condition. We understand that the statement is utterly unfounded.

We are informed that about twelve months ago, Mr. Van Buren himself addressed a letter to a friend in the State of Mississippi, developing his opinions on the subject of Slavery. The gentleman who gives us this information, has no doubt it will be laid before the public in the course of the summer.—*Richmond Enquirer*.

Inquiry is now making by the Society of Friends throughout England as to the average length of life of persons belonging to their Society, as compared with other individuals. The result is generally highly favorable to the superior longevity of the Quakers, but in Chesterfield particularly so, as the following plainly shows. The good effects of living with temperance and frugality could not be more plainly demonstrated:—United ages of 100 successive burials in Chesterfield Church-yard, ending 16th November, 2516 years 8 months, averaging 25 years 2 months, of whom two reached the age of 80 years and upwards,—and twelve reached the age of 70 years and upwards. United ages of 100 successive burials of members of the Society of Quakers, in Chesterfield Monthly Meeting, ending 27th November, 1834, 4790 years 7 months, averaging 47 years and upwards,—and 30 reached the age of 70 years and upwards.

In the west of England lived two very christian and very useful men. For years they kept up a very affectionate and very profitable intercourse. They were as brothers. At length something unhappily occurred which produced a breach, and a growing alienation. Of course neither felt blameable. Yet one was an aggressor. Their mutual friends witnessed their estrangement with deep pain. It was very injurious to the cause of religion. Many efforts were made to reconcile them, which proved worse than useless. At last, one excellent christian brother made a special effort with much hope. He failed in his attempt, and left them, discouraged. He went home—sat down, and expressed himself in the following impromptu:—

'How rare that toil a prosperous issue finds,
Which seeks to reconcile divided minds!
A thousand sermons rise at passion's touch—
This yields too little; that requires too much;
Each wishes each with other's eyes to see;
And many sinners can't make two agree.
What meditation then, the Saviour show'd,
Who gently reconciled us all to God!'

These lines were sent to the supposed offender. They at once penetrated his soul. He saw—he felt he was in the wrong. He wept—he put on his hat and flew to the other—confessed his wrong—begged forgiveness—and a cordial reconciliation ensued, such to the delight of their friends, and the honor of their common christianity.

Died in Fitchburg, Miss Elizabeth Pool. Her age is not accurately known, but it is supposed that she attained nearly to a century. Her mother lived to be upwards of ninety; and two sisters yet remain, being but a few years younger than the deceased. The most remarkable circumstance relating to this individual was her astonishing voracity. It has been for years her invariable habit to eat a hearty meal during the night, in addition to an uncommon quantity of food consumed during the day. With this habit she could not dispense. Though fortified with a supper of no ordinary dimensions, she was invariably aroused from her slumbers by the pangs of hunger, which could be appeased only by an inordinate quantity of food of the most solid description. Her remaining sisters are afflicted with the same appetite.

Catholic Missionaries.—It has been ascertained from the official records of the Custom houses, as we are informed, that upwards of six hundred Roman Catholic Missionaries have arrived in the United States within the last twelve months!—What are Protestant friends of Missions doing in comparison with this?

The way of the Transgressor is hard.—We gave yesterday, an account of the death of a young girl in the neighborhood of Sixth and Prince streets. We have since learned that the history of the poor creature is truly melancholy. She was not seventeen years old when she perished—perished miserably in the streets. But two weeks before she died, she was the object of the fond care of parents and friends; beautiful, beloved, innocent and happy. Fortunately she did not long survive her fall. In the short space that intervened between her departure from her home, and her death, she passed through every grade of wretchedness, and died, as we learn, from mere anguish of mind. She sunk down in the public streets, and would have perished alone, had not a neighbor heard her moans. Relief was sought, but before she could be removed she died. Her remains were removed to Cherry Hill, for recognition, but though there is little doubt that her friends live in this city, no one has hitherto stepped forward to do the last rites to the guilty and unfortunate.—*Phil. Gaz.*

Beautiful Extract!—We have repeatedly informed the editor of the Recorder, that the Catholic Church does not, nor never did, withhold authentic versions of the Scriptures from the laity. But that she strictly and sternly prohibits them from reading those corrupt, pernicious, and debased versions issued out by that hypocritical band of dishonest and pharisaical deceivers, the Bible Societies, who venally trade in that deleterious commodity, is certain.

If we were before the awful tribunal of God, and were asked to declare what our opinion of the Bible and Temperance containing moralists were, we would solemnly aver that it is our conviction, that a great part of them are knaves, adulterers, defrauders, and beastly drunkards. We have all heard of 'Parson Beecher's oil,' and, doubtless, he knew well how and when to use it, in the recesses of his own house, though this fellow would preach, vociferously, against the moderate use of ardent spirits.—*Roman Catholic Sentinel*.

Capacity of the Slave.—A merchant of New-Orleans, of the name of Mitchell, purchased of Gen. Hampton, one of his splendid plantations on the coast above the city, and with the plantation a number of the most likely slaves were sold. The first act of Mr. Mitchell on taking possession of this property, was to distribute small lots of land, to be worked separately by each slave, receiving from each a certain share of the products. The slave's share is consigned to the master at New-Orleans, and the proceeds faithfully paid over; the consequences resulting from this plan, is, that the slaves live much better, are more industrious, and better informed than on other plantations. They also have been known to be able to loan Mr. Mitchell several thousand dollars at a time. These facts furnish an unanswerable argument of the capacity of the colored population, to do and take care of themselves, as well as their white brethren.—*Allegheny Transcript*.

Sufficient bibles may be seen at the London Depository, that if placed one against another, as bricklayers construct a wall, they would reach a distance of 1200 miles, and two of the largest ships in the British Navy would not be sufficient to bear up the weight of bibles now ready for distribution; 59 tons had been shipped off to Antigua and Jamaica, and that every negro should possess a copy, it was requisite to ship 100 tons more! Van Dieman's land has contributed £3000 to the funds of the Bible Society! This contrasts finely with the period of the reign of Edward the Sixth, when the bible was so scarce that a countryman gave a load of hay for one leaf of the Epistle of St. James.

Typographical Liberty.—The friends of the Colonization cause throughout the country have probably been cheered with the liberal donations acknowledged by the treasurer of the New York City Colonization Society, in the Journal of Commerce for March 21. Among the items were noticed the following:

From the Methodist Episcopal Church, Huntington, L. I. 350. From the pupils of N. Prime's School, Sing Sing, 681. From the Methodist Episcopal Church, Rhinebeck, 688. These sums were so placed in the unfilled column of figures as to fill the dollar column, and were so understood. On enquiry it proved that the reading should have been \$3 50 cents, \$6 81 cents, \$6 88 cents.

Commerce of London.—The following statement shows the number of arrivals and the tonnage in British and Foreign bottoms that entered the Port of London from abroad during the years 1832, '33, and '34.

Year.	No. of Ships.	Tonnage.
1832	4018	779,458
1833	4396	831,596
1834	4963	943,068

Courts.—John Taylor, in his reminiscences, states that the place chosen by his father and mother for their courtship, was *Bedlam*. Visitors at that time were admitted for a penny each—the fond couple made their appointments to meet each other there—and amid the noise of maniacs, settled the preliminaries of marriage. We are surprised that the son of such a couple became connected with the newspaper press.

Death of a Family.—The last Arkansas Gazette notices the death of an entire family, consisting of six adult persons in the short space of nine days. They resided in Crawford county, and bore the name of Hixon. The father and mother, three brothers and a sister died. The disease was the Influenza, or Cold Plague, as it is frequently called.

Cherokee Treaty.—The Milledgeville Federal Union, of the 17th ult. says: We have good reason to believe that a treaty has been made with the Cherokees for the entire extinguishment of all their claims to lands east of the Mississippi, giving them in exchange an ample territory in the west, with a large sum of money.

Zest and Enthusiasm.—A very small measure of the most rational zest in the infinite concerns of religion, is sufficient to stamp a person an enthusiast in the opinion of many who would admire a far more impassioned enthusiast for music, the drama, or the dance.

In Rye, N. Y. a shock of an earthquake was felt, as was also in the neighboring town of Greenwich, Conn. on the 25th ult. about 11 o'clock, which lasted ten seconds. The shock was so severe as to shake the walls of several buildings, and prostrate the stone fences in many places.

A Noble Cheese.—The editor of the Buffalo N. Y. Journal, describes a cheese which was to be seen in that city, manufactured by Clark Dart and David Camp of Hamburg, and weighed three hundred pounds; being eight feet three inches in circumference!

A country paper, speaking of the evil tendency of war, says that among other things, it 'raises up a crop of heroes to claim all the offices in the country for twenty years afterwards.' A very sensible remark.

In the town of New-Bedford, out of 216 ships that sail from that port on whaling voyages of from two to three and an half years each, one hundred and eighty-six take no alcohol, many of them not even as a medicine.

The Transcript says, the 'Lady Superior's' answer to Miss Reed's book, is in Mr. East-burn's press, and will probably be published next week.

MORAL.

[From the Sabbath-School Treasury.]

STORY OF POOR JACK.

The following is an authentic and deeply affecting story of a little colored lad. His sad history is the history of a large portion of his race. Let not the length of the story deter you from reading it, dear children, for, if you have a heart to feel, it will interest and affect you.

As a lady was passing along the streets of B—, her attention was attracted by a collection of small boys, who were intent on vexing a poor little colored boy, that happened to come in their path. On recognizing one of them as the school-mate of her son, she inquired, in a tone of affectionate rebuke, how he could engage in such cruel sport? and then, inviting him to walk by her side, she related the following story:—

Jack P—, a colored boy, joined the Sabbath school when very young; and his teacher said he was one of the best behaved, and most studious little fellows she ever saw. He had an expressive countenance, and was so lovely and affectionate in his manners, and so attentive to receive instruction, that all who knew him said he would be an excellent scholar and sensible man. But it was not long, before Jack grew disobedient and inattentive; and sometimes he was very surly. People told his teacher that she must not wonder at this change, for it was 'the real nigger temper' that he manifested; and niggers would be ugly, for it was their nature.' But his teacher did not listen to such foolish and wicked notions. She knew that every child had an evil heart, and that none could be fit for heaven, until they repented and prayed to Jesus Christ for pardon. She did not believe that colored children were any worse by nature, than white children; and she thought if they were treated as kindly, and instructed as well, they would be quite as intelligent and amiable. So she determined to talk kindly with Jack, and see if he would not leave off his bad behavior. At first, he was so obstinate and surly, that she feared he would not listen to anything she might say. But she kept on talking, and prayed in her heart that God would soften his feelings.

'My dear boy,' said she, 'I have always loved you very much, and you used to love me once. Until lately, you were the best scholar in the class; and I thought, if God should spare your life, you would improve more and more, and do much good in the world. It grieves me to see you so sadly changed. It grieves me to find you so untruthful. Tell me, my child, what I can do to make you good again.'

Poor Jack could hold out no longer; and, bursting into tears, he wept as if his little heart would break. 'I do love you, ma'am; I do love you,' said he, trying to stifle his sobs; 'but—but—' But what, my dear? 'But I'm a nigger! I'm nothing but a nigger!' 'What do you mean, my child?' 'Why, when I go along the street, the little white boys hoot after me, and cry, 'Nigger! nigger!' The gentlemen, too, say, 'Turn out you blackey!'—and I always shall be a blackey, if I live till I'm forty years old. I can never be anything else, and I can't help acting bad. None of the white folks love me but you, and it is all because I'm a nigger. I've tried to be good as long as I can, and it's no use to try any longer.'

His teacher told him that God was his friend, and that he should behave well, so as to please his heavenly Father. After conversing a long while about God and the Saviour, Jack promised to be a good boy, and strive to learn, because it would please God and please his teacher.

For two or three weeks, he kept his promise very well. But he did not think enough about the Saviour to make him truly patient and forgiving; and so it was not long before he was as sullen and obstinate as ever. He was ambitious and proud, as smart sensible children are very apt to be; and therefore he needed to take more pains to get an humble temper. When conversing with his teacher, he often renewed his good resolutions; but at last he would not listen even to her. He left the Sabbath school, and went on from bad to worse. He is now about seventeen years old, and I fear there is no hope of his reformation. His teacher told me, the other day, that it made her heart bleed, to see what a wreck he had become. She had tried in vain to persuade him to engage in some useful employment. He did not want to be a sweep, nor a shoe-black, nor a cook, nor a barber, nor a waiter. Some time after, trying to make up his mind which of these to be, the scolding tears chased down his cheeks, and he declared he did not care what became of him. His teacher told him these were all honorable occupations, and he ought not to despise them. 'I do not despise them,' said he, 'but why should I not be a colored boy have a choice of business, as well as a white boy?' There were some white boys in the neighborhood fitting for college, and he thought if he could go, he would study harder than any of them, and be a great scholar, in spite of his color. He said if any body would engage him to tend store, or be willing to teach him a trade, then he would be contented, and nobody should have cause to complain of him. Alas, poor fellow! thought his teacher, I know not how to comfort him. A white parent feels happy to see such a desire for learning and respectability in his child; but a colored parent, that has such a boy, can only weep for him.

Now, my dear, if that poor boy whom you have just been teasing, should turn out like Jack, would it not distress you, to think that you, perhaps, helped on his destruction? Always remember that God is the Maker of all the people that live on the earth; and, if we neglect or despise any of them, because we don't think they look as well as we do, then we neglect and despise God. Very

few of all the nations in the world are white, and we do not know what God likes like the colored ones, as well as the white ones. Indeed! God says in his holy word, that he will not love his neighbor as himself, because he has a different complexion, with God be pleased, do you suppose? Will he think it is very proud and foolish behavior, and be very angry with such wickedness? CORA.

ANTI-SLAVERY RECORD.

It is important that the friends of the very Societies should understand that this periodical is not designed to be supported by subscription. It will be sent to those who pay 12 1-2 cents a month to the funds of the Societies, in packages directed to the collecting Agents. Any person will confer a favor on the Societies by conducting postage, and efficiently such an agency. It will also be sold at the Societies offices, at the low price of \$1.50 per hundred copies, and to any person forwarding the money, postage, a package of not less than 100 copies will be sent according to direction. No quantity less than one hundred, can be forwarded regularly by mail or otherwise, at that price.

Will not every Anti-Slavery Association resolve to cultivate the field around it, by placing one every month in every family, where there is reason to believe it will be read; provided of course, that the family will receive it?

Those out of Massachusetts should make their remittances to Mr. R. G. Williams, Publishing Agent, 130, Nassau-street, New York. Those in Massachusetts, may remit to Mr. James C. Odiorne, Treasurer Mass. A. S. Society, 97 Milk-street, Boston.

ANTI-SLAVERY RECORD.

CONTENTS OF NO. 1. Facts showing the safety of Emancipation—Analogy—Natural Equality.—The remedy for slavery—What other Nations think of American Slavery—Contrast between Manic servitude and American Slavery—Poetry, The Little Blind Boy.

NO. 2. How slavery honors our country's flag—American slavery's what is it?—Compensation—Eighth Commandment—Consent of a slave taker—The runaway slave—Liberty Bell—A neglected christian duty—Poetry.

NO. 3. Do the slaves desire their liberty?—What has the Church to do with slavery?—Slavery in the District of Columbia—Progress of the Abolition cause—A song of history—The case of Onesimus—The merchandise of men—The slave Joseph—The laws of evidence in Ohio.

The above for sale at the Anti-Slavery Office, 46, Wash. street—price \$1.50 per hundred.

SIX MONTHS IN A CONVICT.

RUSSELL, ODORNE & Co., have just published a new work, with the above title, being the narrative of Miss RICHARD THOMAS REED, who was under the influence of the Roman Catholics about the year 1831-2.

The book furnishes a concise history of the rules and regulations, the customs and ceremonies of the Ursuline order. The writer has confined herself strictly to the narration of facts that transpired under her eye, and that were noted down soon after her escape.

It makes a volume of 260 pages, 18mo, finished and bound in the neatest manner. Boston, March 20, 1835.

NEW-YORK EVANGELIST.

PUBLISHED weekly in the city of New York, by S. W. BENEDICT & Co., and edited by Rev. J. LEAVITT. It is devoted to Revivals of Religion, Practical Piety, the great principles of Moral Reform, and religious intelligence, including very copious reports of public religious meetings. The current volume will contain about 20 Sermons by the Rev. Mr. Finney, of New-York, on REVIVALS, reported by the editor, all of which can be furnished by the aid of extra sheets, to new subscribers. It will also contain an extensive Report of the London Anniversary of the ensuing Spring, made by the Editor, and other important religious intelligence from Europe. The price is \$2.50 per annum, payable in advance. Persons in this city and region who wish to subscribe, may hand their names and payments to Mr. C. C. DEAN, 25, Cornhill, who is an authorized Agent of the paper. Boston, March 28, 1835.

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